A HISTORY OF THE VEGETARIAN MOVEMENT



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CHARLES W. FORWARD



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INTERIOR OF NORTHWOOD VILLA.

(The Room where the Vegetarian Society was founded in 1847.)



NORTHWOOD VILLA, RAMSGATE.

(Hydropathic Infirmary and Residence of Mr. W. Horsell, in 1847. Now (1897) a Sea-side Home for Boys in connection with the Ragged School Union.

No. 14

FIFTY YEARS OF FOOD REFORM:

A HISTORY OF THE VEGETARIAN MOVEMENT IN ENGLAND.

FROM ITS INCEPTION IN 1847, DOWN TO THE CLOSE OF 1897:
WITH INCIDENTAL REFERENCES TO VEGETARIAN WORK IN AMERICA AND GERMANY.

BY

CHARLES W. FORWARD,

WITH UPWARDS OF TWO HUNDRED ILLUSTRATIONS.



PERCY BYSSHE SHELLEY.

MDCCCXCVIII.

LONDON: THE IDEAL PUBLISHING UNION, LTD., MEMORIAL HALL, FARRINGDON STREET.

MANCHESTER: THE VEGETARIAN SOCIETY, 9, PETER STREET.

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THIS BOOK IS DEDICATED

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TO MY FRIEND AND FELLOW-WORKER

IN THE CAUSE OF VEGETARIANISM,

ARNOLD FRANK HILLS,

WHOSE HIGH IDEALS, UNFAILING EXAMPLE,

AND INEXTINGUISHABLE ENTHUSIASM,

HAVE INSPIRED MYSELF

AND MANY OTHERS

WITH RENEWED FAITH AND ENERGY,

AND DEEPENED THE CONVICTION

THAT THE TRIUMPH OF VEGETARIANISM,

WHICH HE HAS DONE SO MUCH TO PROMOTE,

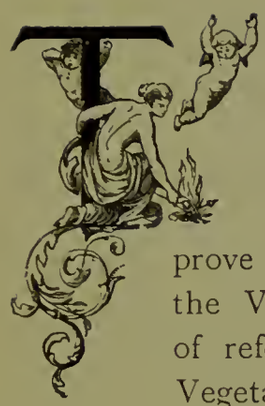
IS DESTINED TO BRING WITH IT

A REIGN OF PEACE, GOODWILL, AND UNIVERSAL HAPPINESS

WHICH MANKIND HAS BEEN VAINLY SEEKING

THROUGHOUT PAST AGES.

PREFACE.



THE task of writing a historical survey of the Vegetarian Movement in England is one which I did not seek, and I should not have undertaken had I foreseen the difficulties it entailed. However, it is at last accomplished, and it is my fervent hope that this humble record of what, to my mind, is destined to prove one of the most far-reaching of the reform movements which the Victorian Age has produced, will prove useful both as a work of reference and as a means of inspiring future adherents to the Vegetarian cause.

I have endeavoured to make the volume rather more than a dead record of actual Vegetarian work, by dealing, not only with the various phases of the movement, as such, but also introducing such material as might help to indicate the attitude of public opinion, and the relationship of allied movements.

I felt that, although the work does not profess to deal exclusively with the Vegetarian Society, it would be appropriate that the name of that organization should appear as joint publishers on the title-page.

To this suggestion the Executive of that Society gave its *unconditional* assent, but, having taken objection to that part of Chapter XII. which deals with the "Amalgamation" of the National Food Reform Society, the Vegetarian Society wrote to me, through its Hon. Secretary, requesting me to omit its name from the title-page. As the title-page and frontispiece to the whole edition was already printed, I was unable to do this, and feel, therefore, in fairness to the Vegetarian Society, bound to make this statement. In justice to myself, I must say, however, that I have submitted pages 108 and 109 to two gentlemen, one of whom was Hon. Secretary of the National Food Reform Society at the time of the incidents related, and the other a prominent member of its Committee, and they both replied endorsing my statements.

I expressed my *belief* on page 109 that the Vegetarian Society did not invite any of the signatories to the N.F.R.S. circular to join the Committee of the London Auxiliary. I find, however, that *some three months after* that Committee was formed, two of the signatories were invited to join, and that the Rev. W. J. Monk and Mr. James Salsbury had also been asked. Why this invidious selection was made I know not, but I record the correction with pleasure.

CHARLES W. FORWARD.

6, Blackfriars Road, London. *December*, 1897.

A HISTORY OF THE VEGETARIAN MOVEMENT.

By Charles W. Forward.

CHAPTER I.—Introductory.

TWO mutually destructive statements are not infrequently made in criticising the Vegetarian movement, firstly, that Vegetarianism is a new "crank," or "fad" likely to have a brief existence; and secondly, that, after all, there is nothing new in Vegetarianism.

The historiographer has to deal with facts rather than arguments, and it will be best perhaps to leave the two statements referred to above to annihilate each other after the manner of the Kilkenny Cats. As a matter of fact, it would be difficult to trace anything like an organized Vegetarian propaganda prior to the present century, but on the other hand there have been, from Pythagoras downwards, philosophers and scholars innumerable who have expatiated with no little vehemence upon the evils of gluttony and the advantages of an Edenic diet.



Seneca.

It is not proposed in these chapters to deal very fully with this branch of the subject, more especially that Mr. Howard Williams in his magnificient "Catena of Authorities Deprecatory of the Practice of Flesh-eating" has gone into the bibliography. Some reference, however, to this aspect of Vegetarian history is almost necessary to anything like a clear review of the question, inasmuch as the inception and accomplishment of organized Vegetarian work in the nineteenth century has been made possible largely owing to the crystallization and accumulation of thought throughout past ages.

That Pythagoras enjoined abstention from the flesh of animals is comparatively well-known, but it is not so generally recognized that many equally well-known teachers subsequent to the sage of Samos have held opinions upon diet as pronounced as those of Pythagoras himself. The Roman Poet Ovid was evidently well acquainted with the Pythagorean doctrines, for in the fifteenth book of his "Metamorphoses"—said by Dryden to be the finest part of the whole poem—he puts into the mouth of Medea a forcible disquisition upon the Golden Age "Blest in the produce of the trees and in the herbs which the earth brings forth, and the human mouth was not polluted with blood."

Seneca, the greatest of the Stoics, writes with force and frequency upon the question of diet. Thus, he declares, "Bread and Pearl Barley certainly is not luxurious feeding, but it is no little advantage to be able to receive pleasure from a simple diet, of which no change of fortune can deprive one."

"Man alone," he writes, "supports himself by the pillage of the whole earth and sea;" and further, "If these maxims" (the Pythagorean) "are true, then to abstain from the flesh of animals is to encourage and foster innocence; if ill-

founded, at least they teach us frugality and simplicity of living. And what loss



CORNARO.

have you in losing your cruelty? I merely deprive you of the food of lions and vultures. Moved by these and similar arguments, I resolved to abstain from flesh meat, and at the end of a year the habit of abstinence was not only easy but delightful."

Plutarch, as his "Essay on Flesh-eating" shows, was a staunch abstainer from the flesh of animals, and he expresses himself in terms of almost unqualified detestation with respect to man's carnivorous habits.

A little more practical acquaintance with the writings of the Fathers of the Church would bring the fact home to many modern students of divinity that some of the most earnest of the earlier Christian leaders were practical Vegetarians. The writings of Clement of Alexandria, Chrysostom, Tertullian, and others may be referred to in this connexion.

In the fifteenth century one of the earliest and most remarkable writers upon the subject of dietetics proved in his own person the benefits of abstemiousness, and although not apparently acquainted with the subject from the same points of view as previously mentioned writers, and consequently not setting so clear a line of demarcation between animal and vegetable food Cornaro's writings are replete with denunciations of the prevalent vice of intemperance. Voltaire, Paley, Pope, Shelley, Bentham, Lamartine, and many other notable writers have urged in no uncertain way the desirability of a humane dietary, whilst Shelley, Lamartine, Sir Richard Phillips, Wesley, John Howard, Swedenborg, and others personally abstained from flesh-food.

That Alexander Pope was conversant with the philosophy of dietetics is clear not only from his poetry, but also from his expression of opinion that, "nothing can be more shocking and horrid than one of our kitchens sprinkled with blood, and abounding with the cries of expiring victims, or with the limbs of dead animals scattered or hung up here and there. It gives one the image of a giant's den in romance, bestrewed with scattered heads and mangled limbs." But of all the English poets who have urged the claims of the humane dietary and condemned in unequivocal terms the barbarity of flesh-eating, Shelley stands foremost. One of his Notes to "Queen Mab" consists, in fact, of a powerful essay in favour of Vege-



SHELLEY.

tarianism. Both in the above-mentioned poem, and in "The Revolt of Islam,"

Shelley speaks of the Golden Age, the epoch when,

Never again may blood of bird or beast
Stain with its venomous stream a human feast.

and when,

No longer now
Man slays the lamb that looks him in the face,
And horribly devours his mangled flesh,
Which, still avenging Nature's broken law,
Kindled all putrid humours in his frame—
All evil passions and all vain belief—
Hatred, despair, and loathing in his mind,
The germs of misery, death, disease, and crime.

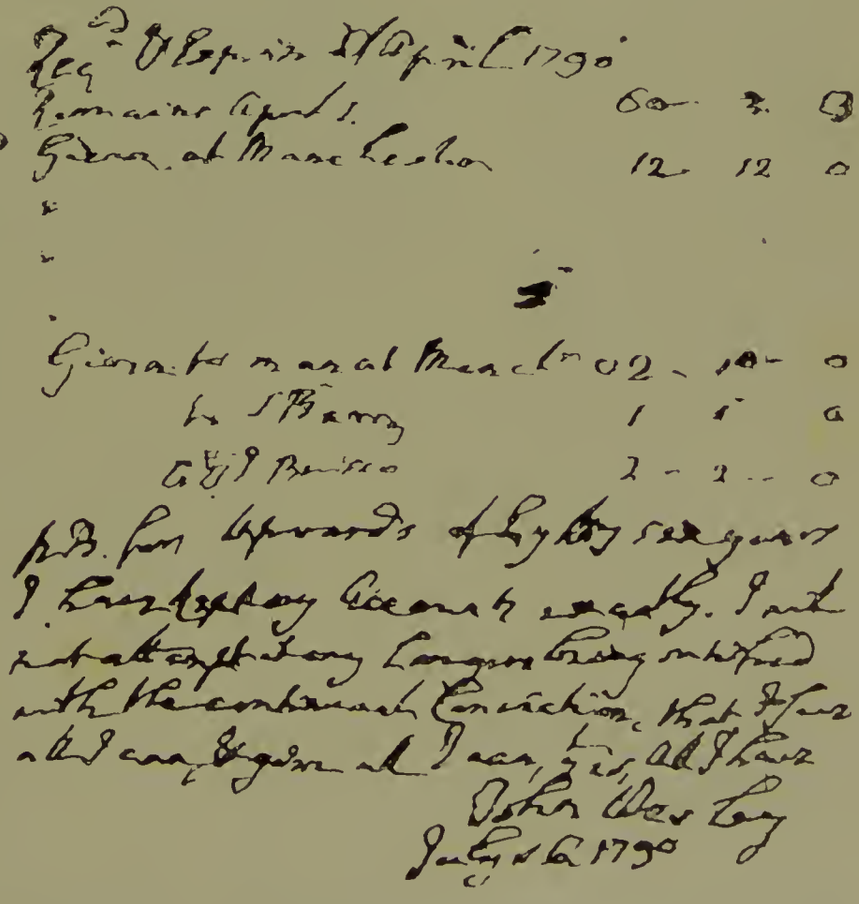
It is worth repeating that Shelley, too, was no mere theorist upon this question, but himself an abstainer from flesh food.

In the National Portrait Gallery there is a portrait of a genial-looking, middle-aged gentleman whose ruddy and pleasing countenance gives his picture conspicuous prominence. The painting represents Sir Richard Phillips, High Sheriff of the City and County of Middlesex. From the age of twelve, when he accidentally witnessed the barbarities of a London slaughter-house, Sir Richard Phillips was an ardent Vegetarian, ever willing to advocate the advantages of dietetic reform. It was, in fact, some paragraphs in his "Million of Facts" that first directed the attention of the writer of these lines to the barbarity of flesh-eating. His influence during the earlier part of the present century, —he died in 1840 at the age of 72,—undoubtedly did much to spread a knowledge of Vegetarian principles.

The Rev. JOHN WESLEY was led to adopt the Pythagorean regimen by the perusal of his friend Dr. George Cheyne's "Book of Health and Long Life" (1724). Although naturally delicate, Wesley maintained fair health thanks to his habits of diet, and, after a life remarkable for its almost ceaseless activity, died at the ripe age of 88. The final entry in his last account book is curious and interesting. As the fac-simile given below is scarcely legible, it may be well to transcribe it.

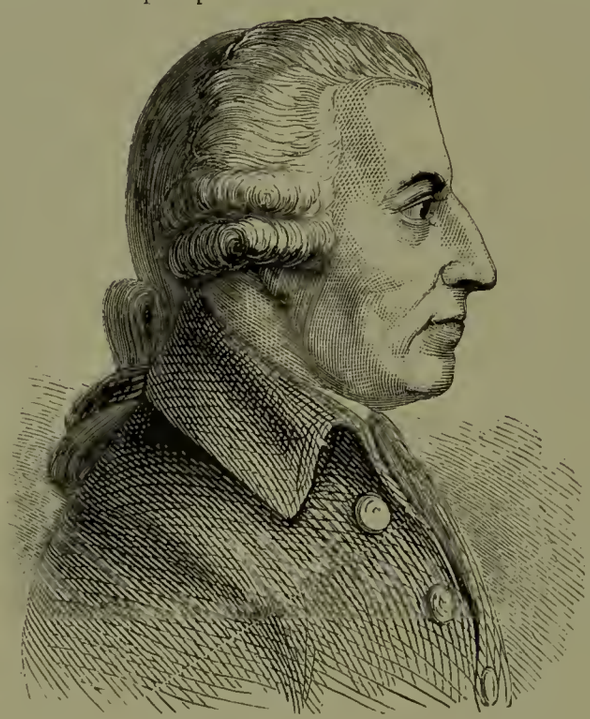
"N.B.—For upwards of eighty-six years I have kept my accounts exactly. I will not attempt it any longer, being satisfied with the continual conviction that I save all I can, and give all I can—that is, all I have."

JOHN HOWARD, the famous philanthropist and prison reformer, was a practical vegetarian, and it is notable that although a sickly child, his simple habits established his health on a sufficiently firm basis to enable him personally to visit some of the most loathsome of European prisons in an age when sanitation was almost entirely neglected, without suffering from the effects. John Howard built the first model cottages, he initiated the system of village schools, he exposed the vices of the gaols, he reformed the hospitals, lazarettos and workhouses, he introduced some elements of gentleness into our treatment of prisoners of war, and he travelled into every part of Europe with the object of collecting information,



healing the sick, feeding the hungry, and setting free the captives. Howard appeared before Parliaments, he confronted kings and emperors, he enlightened all Europe. Howard did all this at his own cost—his own risk. "Nevertheless," says a biographer, "literature is all but silent as to his character, and history has not condescended to take account of his labours." He himself attributes his immunity from the deadly gaol fever, the infection of which he fearlessly exposed himself to when visiting the filthy prisons of Europe, entirely to his pure dietary.

It is well to remember that prior to the present century the habits of the people did not demand an organized propaganda on behalf of a simple and humane diet.



JOHN HOWARD.

To go back even to Greek history we find in Professor J. P. Mahaffy's book that the ordinary fare of the poor man was bread, olives, figs, cheese and garlic, with cheap wine, soup, and meat as occasional luxuries, but the common bread of the old Greeks was not fermented or baked. It consisted of a simple dough (μαζα from μάττω), made of barley meal (ἄλφιτα), which when dry was moistened either with water, or with wine and oil, and eaten without further cooking, it seems in fact to have been more like cold porridge than anything else we can imagine. This was the universal bread at Sparta. The better classes used wheaten flour (ἄλευρα) with which they baked (ἔπεψαν) bread (ἄρτος). But with all Greeks, especially Athenians, some kind of bread was so universally considered the staple food that all additions, even meat, were called ὄψον, or *relish*, if we except sweetmeats (τραγήματα), which took the place of our dessert. So among old-fashioned people in Scotland, *kitchen* was used for all kinds of food beyond dry bread. There were many kinds of wheaten bread, both of fine flour and mixed. There were also all manner of sweet cakes (πλακουντες, μελίπηκτα, etc.), which were prepared with honey, as the Greeks only used sugar (if they knew it at all) in medicines, and were flavoured with various seeds. Their garden vegetables are not easy to identify by their names, but there were certainly in use varieties of peas, beans and vetches, leeks and onions, cresses, parsley, and thyme. They also ate truffles and mushrooms. These and other vegetables were either boiled into vegetable soup, or served up in hot dishes with sauce, or dressed as salads. Olives were pickled, as they still are, for a relish. Dried figs and grapes (ἰοχάδες) were much esteemed.

To turn from Greek to Roman history we find on the authority of Professor A. S. Wilkins that in early days the common fare at dinner as well as breakfast was the national dish of porridge (*pulmentum*) made of wheat or spelt (*far*), and it long continued to be so among the poor classes. So Plautus, speaking of some joiner's work, says that it was not made by a "clumsy porridge-eating Roman workman." The only usual addition was vegetables of various kinds, such as pease, beans and lentils (*legumina*) or cabbage, leeks and onions (*holera*); but meat was rarely eaten, even at the tables of the noble. Even bread (*panis*) was not always used: when it was needed it was made at home by the women or the slaves, as it was down to a late date in the country parts of Italy. There were no bakers by trade in Rome until the third Macedonian war, nearly 600 years after the date commonly given for the founding of the city. We can readily believe too that a cook was, in those days, a needless

member of a household, in the time of Plautus, about 200 years before Christ, we find that a cook was hired from the market whenever a feast was to be given, just as was the custom at Athens.

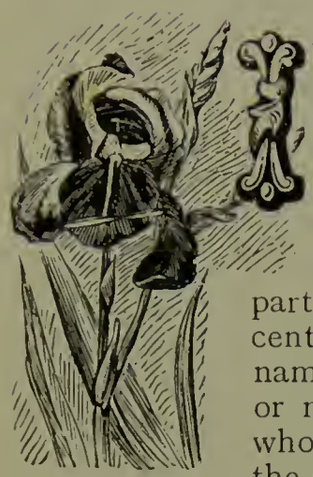
Writers on economics point out that an enormously increased demand for flesh-food came about in England after the abolition of the Corn Laws, the rapid development of English manufactures helping to augment the wages of the working classes, and to lead them to adopt a more luxurious mode of life. Thus we find that, in spite of increased supplies of animal food from other countries, its consumption increased to such an extent during the latter half of the nineteenth century that the average price of beef in the Metropolitan Market rose from 4s. 2¾d. per 8 lbs., in 1867, to 5s. 4¼d. in 1883; whilst the average price of mutton rose from 4s. 5½d. in 1867, to 7s. 0½d. in 1883.

The growing evils of intemperance in drink led to the Total Abstinence movement between 1825 and 1830, but it was not until twenty years later that the evils arising from the use of flesh-food induced a body of earnest men and women to band themselves together as the first English Vegetarian Society.

In order, however, the more effectually to trace the history of vegetarian work to its origin, it will be necessary to go back to the latter half of the eighteenth century, when quite a group of earnest reformers laid what were practically the foundations of the Vegetarian movement as it exists to-day.

CHAPTER II.

A Group of Pioneers.



IN the last chapter a general survey was made of the isolated advocates of the humane dietary throughout past ages. In the latter part of the eighteenth century there occur the names of some half-dozen or more of eminent men who ranged themselves on the side of Vegetarianism. It is curious and interesting to note how contemporaneous these were, not only so far as the period covered by their lives was concerned, but also in relation to the actual time of their advocacy of Vegetarian principles. Perhaps a tabulated list of these pioneers of the present movement will enable the reader to grasp this point more clearly.

ADVOCATES OF ABSTINENCE FROM THE FLESH OF ANIMALS: 1790—1815.

Name.	Born.	Advocated Vegetarian Principles.	Died.
John Oswald	1730	In *The Cry of Nature* 1791	1793
George Nicholson ...	1760	In *On the Conduct of Man to Inferior Animals* 1797 and *The Primeval Diet*, &c. ... 1801	1828
Joseph Ritson	1761	In *Abstinence from Flesh, a Moral Duty* 1802	1830
William Cowherd ...	1763	In his Public Teachings ... 1807	1816
Dr. William Lambe ...	1765	In *Additional Reports* 1814	1847
Sir Richard Phillips ...	1767	In *Medical Journal* July 27, 1811	1840
John Frank Newton ...	1770	In *Return to Nature* 1811	1828
Percy Bysshe Shelley...	1792	In *Note to Queen Mab* 1813	1822

A stronger, more earnest or more eloquent body of advocates had never before urged, contemporaneously and almost simultaneously, the claims of a pure dietary, and although one of them, Nicholson, gives utterance to his despairing conviction as to the futility of his utterances, so far as the world at large is concerned,* there can be no doubt in the mind of the conscientious student of history that Nicholson and his contemporaries sowed the seed of the Vegetarian movement of the present century.

John Oswald was a native of Edinburgh and, at quite an early age, he entered the English army as a private soldier, obtaining through the influence of his friends an officer's commission. Having sold out after service in the East Indies he travelled through Hindustan with the object of making himself acquainted with the principles of the

* "The difficulties of removing deep-rooted prejudices, and the inefficiency of reason and argument, when opposed to habitual opinions established on general approbation, are fully apprehended. Hence the cause of humanity, however zealously pleaded, will not be materially promoted. Unflattered by the hope of exciting an impression on the public mind, the following compilation is dedicated to the sympathizing and generous Few, whose opinions have not been founded on implicit belief and common acceptation; whose habits are not fixed by the influence of false and pernicious maxims or corrupt examples; who are neither deaf to the cries of misery, pitiless to suffering innocence, nor unmoved at recitals of violence, tyranny and murder."

Brahmin and Buddhist religions. On his return to England Oswald adopted the dress and manners of the followers of Siddârtha, becoming an abstainer from flesh-food and cultivating such an abhorrence of the abattoir that he would make a long *détour* in order to avoid passing a butcher's shop. He brought up his children in accordance with his views, and appears to have died, together with his sons, fighting in La Vendée for the cause of the Revolution, which he had gone to Paris to support. His work, "The Cry of Nature: An Appeal to Mercy and to Justice on behalf of the Persecuted Animals," was published two years previous to his death. This work is a laboured and comprehensive review of the Vegetarian position, and forms a remarkable protest against the habit of flesh-eating.

Six years later, GEORGE NICHOLSON, a much younger man, published a work, entitled, "On the Conduct of Man to Inferior Animals," and, in 1801, "The Primeval Diet of Man: Arguments in Favour of Vegetable Food, with Remarks on Man's Conduct to [other] Animals."

Nicholson was born at Bradford, and by trade a printer and publisher—in fact the pioneer of cheap popular literature of the best class. He resided successively in Manchester, Poughnill (near Ludlow), and Stourport. "He possessed in an eminent degree, strength of intellect, with universal benevolence and undeviating uprightness of conduct." *

In 1807, WILLIAM COWHERD, the first founder of the "Bible Christian Church," formally advanced, as cardinal doctrines of his religious system, the principle of abstinence from flesh-eating to which "the medical arguments of Dr. Cheyne and the humanitarian sentiments of St. Pierre" appear to have converted him.

Cowherd was born at Carnforth in 1763. On coming to Manchester he obtained a curacy under the Rev. J. Clowes, a preacher of the Established Church, who had been attracted by the theological doctrines of Emanuel Swedenborg. Cowherd adopted the teachings of the great Swedish theologian, and, after resigning the post of curate, preached for a time in the Swedenborgian temple in Peter Street. Not finding, however, the freedom of opinion he expected, he decided to promulgate his own views and convictions independently, and, with this object, he built, at his own expense, Christ Church, King Street, Salford, in the year 1800. Here his intense earnestness, combined with marked eloquence and ability, attracted a considerable following. With the Apostle Paul, he appears to have held the opinion that it was incumbent upon Christian ministers to earn a livelihood by some "secular" labour, and for the better accomplishment of this object he opened a boarding-school, amongst his assistants therein being William Metcalfe, James Clark, and J. Scholefield, of whom it will be necessary to speak later on. Cowherd built an institute in connection with his church at Hulme, and it was here that James Gaskill presided, subsequently, at his death, leaving an endowment for its perpetuation as an educational establishment.

Cowherd numbered amongst his followers Mr. JOSEPH BROTHERTON, M.P., one of the presidents of the Vegetarian Society with whose work it will be necessary to deal in a subsequent chapter. William Cowherd died in 1816, and was buried in front of his chapel, in King Street, Salford.

Two years previously to this Dr. WILLIAM LAMBE issued his "Additional Reports," in which (writing in the third person) he explains that he suffered from his eighteenth year with constantly aggravated symptoms.

"He resolved, therefore, finally to execute what he had been contemplating for some time—to abandon animal food altogether, and everything analagous to it, and to confine himself wholly to vegetable food. This determination he put into execution the second week of February, 1806, and he has adhered to it with perfect regularity to the present time. His only subject of repentance with regard to it has been that it had not been adopted much earlier in life. He never found the smallest real ill-consequence from this change. He sank neither in flesh, strength, nor in spirits. He was at all times of a very thin and slender habit, and so he has continued to be, but on the whole he has rather

* *The Gentleman's Magazine* (xcv.).

gained than lost flesh. He has experienced neither indigestion nor flatulence, even from the sort of vegetables which are commonly thought to produce flatulence, nor has the stomach suffered from any vegetable matter, though unchanged by culinary art or uncorrected by condiments."

To Dr. LAMBE is due at least much of the credit for the conversion of Shelley to the practice of Vegetarianism and amongst his personal friends may be mentioned Dr. Abernethy,* Lord Erskine, Walter Savage Landor, J. F. Newton, and Joseph Brotherton. Sylvester Graham, too, the author of "Lectures on the Science of Human Life," exchanged views with him in an interesting series of letters, and refers to him in his well-known book.

Although Dr. Lambe did not realize his own ideal by living to be a centenarian, he maintained a remarkable amount of vigour to an advanced age and expired calmly in his eighty-third year.

JOSEPH RITSON, the antiquarian, was, curiously, contemporaneous with Nicholson. Born a year later, he published his "Abstinence from Flesh a Moral Duty" in the year following Nicholson's "Primeval Diet," and his death occurred barely five years subsequent to the date of Nicholson's decease. His publisher was Sir Richard Phillips, himself a prominent advocate of a humane dietary; and Ritson, adopting a vegetarian diet in his nineteenth year, was an enthusiatic advocate of the principles he had espoused.

Ritson goes to the root of the matter, and declares that so far as inhumanity is concerned the habit of flesh-eating is the root of all evil. "The barbarous and unfeeling sports (as they are called) of the English--their horse-racing, hunting, shooting, bull and bear-baiting, cock-fighting, prize-fighting, and the like, all proceed from their immoderate addiction to animal food. Their natural temper is thereby corrupted, and they are in the habitual and hourly commission of crimes against nature, justice, and humanity, from which a feeling and reflective mind, unaccustomed to such a diet, would revolt, but in which they profess to take delight.

In Pope's "Essay on Man" that poet suggests the evolution of human sacrifices from the prior custom of sacrificing other animals.

"Then sacred seemed the ethereal vault no more;
Altars grew marble then, and reeked with gore;
Then first the flamen-tasted living food;
Next his grim idol smeared with human blood."

The same idea appears to have occurred to Ritson, who remarks that human sacrifices were an easy transition from the blood of goats and bullocks.

Sir Richard Phillips was another of the group of humane advocates of the early years of the present century.

In the *Medical Journal* for July 27th, 1811, Phillips gave some sixteen reasons for the faith that was in him with regard to humanitarian dietetics, and he republished these reasons in "Golden Rules of Social Philosophy" some fifteen years later.

SIR RICHARD PHILLIPS' SIXTEEN REASONS FOR A VEGETARIAN DIET.

"1. *Because*, being mortal himself, and holding his life on the same uncertain and precarious tenure as all other sensitive beings, he does not find himself justified, by any supposed superiority or inequality of condition, in destroying the enjoyment of existence of any other mortal, except in the necessary defence of his own life.

"2. *Because* the desire of life is so paramount, and so affectingly cherished in all sensitive beings, that he cannot reconcile it to his feelings to destroy or become a voluntary party in the destruction of any innocent living being, however much in his power, or apparently insignificant.

"3. *Because* he feels the same abhorrence from

* Dr. John Abernethy in his "Surgical Observations on Tumours," wrote:—

"It seems to me very proper and desirable that the powers of the regimen recommended by Dr. Lambe should be fairly tried for the following reasons:—

"Because I know some persons who, while confined to such diet, have enjoyed very good health; and further, I have known several persons, who did try the effects of such a regimen, declare that it was productive of considerable benefit. They were not, indeed, afflicted with cancer, but they were induced to adopt a change of diet to allay a state of nervous irritation and correct disorder of the digestive organs upon which medicine had but little influence.

"Because it appears in general that the body can be perfectly nourished by vegetables.

"Because all great changes of the constitution are more likely to be effected by alterations of diet and modes of life than by medicine.

"Because it holds out a source of hope and consolation to the patient in a disease in which medicine is known to be unavailing, and in which surgery affords no more than a temporary relief."

devouring flesh in general that he hears carnivorous men express against eating human flesh, or flesh of Horses, Dogs, Cats, or other animals which, in some countries, it is not customary for carnivorous men to devour.

"4. *Because* Nature seems to have made a superabundant provision for the nourishment of [frugivorous] animals in the saccharine matter of Roots and Fruits, in the farinaceous matter of Grain, Seed, and Pulse, and in the oleaginous matter of the stalks, leaves, and pericarps of numerous vegetables.

"5. *Because* he feels an utter and unconquerable repugnance against receiving into his stomach the flesh or juice of deceased animal organization.

"6. *Because* the destruction of the mechanical organization of vegetables inflicts no sensible suffering, nor violates any moral feeling, while vegetables serve to sustain his health, strength, and spirits above those of most carnivorous men.

"7. *Because* during thirty years of rigid abstinence from the flesh and juices of deceased sensitive beings, he finds that he has not suffered a day's serious illness, that his animal strength and vigour have been equal or superior to that of other men, and that his mind has been fully equal to numerous shocks which he has had to encounter from malice, envy, and various acts of turpitude in his fellow-men.

"8. *Because* observing that carnivorous propensities among animals are accompanied by a total want of sympathetic feelings and gentle sentiments —as in the Hyæna, the Tiger, the Vulture, the Eagle, the Crocodile, and the Shark—he conceives that the practice of these carnivorous tyrants affords no worthy example for the imitation or justification of rational, reflecting, and *conscientious* beings.

"9. *Because* he observes that carnivorous men, unrestrained by reflection of sentiment, even refine on the most cruel practices of the most savage animals [of other species], and apply their resources of mind and art to prolong the miseries of the victims of their appetites—*bleeding, skinning, roasting, and boiling animals alive, and torturing them without reservation or remorse*, if they thereby add to the variety or the delicacy of their carnivorous gluttony.

"10. *Because* the natural sentiments and sympathies of human beings, in regard to the killing of other animals, are generally so averse from the practice that few men or women could devour the animal whom *they might be obliged themselves to kill*; and yet they forget, or affect to forget, their living endearments or dying sufferings.

"11. *Because* the human stomach appears to be naturally so averse from receiving the remains of animals, that few people could partake of them if they were not disguised and flavoured by culinary preparation; yet rational beings ought to feel that the prepared substances are not the less what they truly are, and *that no disguise of food, in itself loathsome*, ought to delude the unsophisticated perceptions of a considerate mind.

"12. *Because* the forty-seven millions of acres in England and Wales *would maintain in abundance as many human inhabitants*, if they lived wholly on grain, fruits, and vegetables; but they sustain only twelve millions [in 1811] *scantily*, while animal food is made the basis of human subsistence.

"13. *Because* animals do not present or contain the substance of food in mass, like vegetables; every part of their economy being subservient to their mere existence, and their entire frames being solely composed of blood necessary for life, of bones for strength, of muscles for motion, and of nerves for sensation.

"14. *Because* the practice of killing and devouring animals can be justified by no moral plea, by no physical benefit, nor *by any just allegation of necessity in countries where there is abundance of vegetable food*, and where the arts of gardening and husbandry are favoured by social protection, and by the genial character of the soil and climate.

"15. *Because* whenever the number and hostility of predatory land animals might so tend to prevent the cultivation of vegetable food as to render it necessary to destroy (and, perhaps, to eat) them, there could in that case exist no necessity for destroying the animated existences of the distinct elements of air and water; and, as in most civilized countries, there exist no land animals besides those which are bred for slaughter or luxury, of course the destruction of mammals and birds in such countries must be ascribed either to unthinking wantonness or to carnivorous gluttony.

"16. *Because* the stomachs of locomotive beings appear to have been provided for the purpose of conveying about with the moving animal nutritive substances, analogous in effect to the soil in which are fixed the roots of plants and, therefore, nothing ought to be introduced into the stomach for digestion and absorption by the *lacteals*, or roots of the animal system, but the natural bases of simple nutrition—as the saccharine, the oleaginous, and the farinaceous matter of the vegetable kingdom."

In 1807 he was elected by the 'Livery' of London to the office of High Sheriff of the City and County of Middlesex, and during the whole of his life he appears to have been an ardent and advanced reformer. In his career as a publisher he was offered Sir W. Scott's manuscript of "Waverley," but did not, for some unexplained reason, accept and publish it.

"*The Return to Nature*," by John Frank Newton, is dedicated by the writer to Dr. Lambe in gratitude for the recovery of his health by the adoption of a Vegetarian dietary. Jefferson Hogg, in his "Life of Shelley" writes:—

"Shelley was intimate with the Newton family, and was converted by them in 1813, and he began then a strict vegetable diet. His intimate association with the amiable and accomplished votaries of a 'Return to Nature'

was perhaps the most pleasing portion of his poetical, philosophical, and lovely life. . . . For some years I was in the thick of it, for I lived much with a select and most estimable society of persons (the Newtons) who had 'returned to Nature,' and I heard much discussion on the topic of vegetable diet. Certainly their vegetable dinners were delightful, elegant and excellent repasts; flesh, fowl, fish and 'game' never appeared —nor eggs, nor butter *bodily*, but the two latter were admitted into cookery, but as sparingly as possible, and under protest, as not approved of and soon to be dispensed with. We had soups in great variety that seemed the more delicate from the absence of flesh-meat.

"There were vegetables of every kind, plainly stewed or scientifically disguised. Puddings, tarts, confections and sweets abounded. Cheese was excluded. Milk and cream might not be taken unreservedly, but they were allowed in puddings and sparingly in tea. Fruits of every kind were welcomed. We luxuriated in tea and coffee, and sought variety occasionally in cocoa and chocolate. Bread and butter, and buttered toast were eschewed; but bread, cakes, and plain seed-cakes were liberally divided among the faithful."

Newton's own account of the benefits he derived from Vegetarianism is of particular interest:—

"Having for many years," he writes, "been an habitual invalid, and having at length found that relief from regimen which I had long and vainly hoped for from drugs, I am anxious from sympathy with those afflicted, to impart to others the knowledge of the benefit I have experienced, and to dispel, as far as in me lies, the prejudices under which I conceive mankind to labour on points so nearly connected with their health and happiness.

"The particulars of my case I have already related at the concluding pages of Dr. Lambe's "Reports on Cancer." To the account there given I have little to add; but that, by continuing to confine myself to the regimen advised in that work, I continue to experience the same benefit; that the winter which has just elapsed has been passed much more comfortably than that which preceded it, and that, if any habitual disorder is not completely eradicated, it is so much subdued as to give little inconvenience; that I have suffered but a single day's confinement for several months; and, upon the whole, that I enjoy an existence which many might envy who consider themselves to be in full possession of the blessings of health."

In the same year that Shelley adopted a Vegetarian diet he issued a pamphlet entitled "A Vindication of a Natural Diet, being one in a series of notes to Queen Mab." The publisher was J. Callow. Crown Court, Prince's Street, Soho, and the price was eighteenpence. Only two copies of this exceedingly scarce pamphlet are known to have been preserved, one of these being in the British Museum. Whether Shelley continued the practice of abstinence from flesh is not certain; but it is notable that in Leigh Hunt's account of his life at Marlow in 1817 the following passage occurs:—

"He was up early, breakfasted sparingly, wrote this 'Revolt of Islam' all the morning; went out in his boat, or in the woods with some Greek author or the Bible in his hands; came home to a dinner of vegetables (for he took neither meat nor wine), etc."

That Shelley made himself well acquainted with the subject of dietetics is clear from the masterly way in which he presents his facts and arguments.

In answering the argument that man's love of animal food is a proof of its being natural to him, Shelley points out that:—

"Unsophisticated instinct is invariably unerring; but to decide on the fitness of animal food, from the perverted appetites which its constrained adoption produce, is to make the criminal a judge in his own cause; it is even worse, it is appealing to the infatuated drunkard in a question of the salubrity of brandy.

"What is the cause of morbid action in the animal system? Not the air we breathe, for our fellow-denizens of nature breathe the same uninjured; not the water we drink, if remote from the pollutions of man and his inventions, for the animals drink it too; not the earth we tread upon; not the unobscured sight of glorious nature in the wood, the field or the expanse of sky and ocean; nothing that we are or do in common with the undiseased inhabitants of the forest. Something then wherein we differ from them; our habit of altering our food by fire so that our appetite is no longer a just criterion for the fitness of its gratification. Except in children there remains no traces of that instinct which determines in all other animals, what ailment is natural or otherwise, and so perfectly obliterated are they in the reasoning adults of

our species, that *it has become necessary to urge considerations drawn from comparative anatomy to prove that we are naturally frugivorous.*

* * * *

"The system of a simple diet promises no Utopian advantages. It is no mere reform of legislation whilst the furious passions and evil propensities of the human heart, in which it had its origin, are still unassuaged. *It strikes at the root of all evil*, and is an experiment which may be tried with success, not alone by nations, but by small societies, families, and even individuals."

In the appendix to the pamphlet above quoted the following passage occurs: "It may be here remarked that the author and his wife have lived on vegetables for eight months. The improvements of health and temper here stated is the result of his own experience."

A GROUP OF VEGETARIAN WORKERS, 1847—1857.



MR. EMIL WEILSHAUSER.
(Foreign Corresponding Secretary of the Vegetarian Society, 1852).



DR. R. T. TRALL.



MR. ISAAC PITMAN in 1845.



REV. WILLIAM METCALFE.
(Foreign Corresponding Secretary of the Vegetarian Society, 1848).

CHAPTER III.

The Pilgrim Fathers of Vegetarianism.

IN the last chapter the name of William Metcalfe was mentioned in connection with the Rev. William Cowherd's church at Salford. Mr. Metcalfe entered the Academy of Sciences instituted at Salford by Dr. Cowherd with the object of preparing himself for the ministry. After he had been there about a year, a vacancy occurred by the withdrawal of the Rev. Robert Hindmarsh from the classical department of the Academy, and, at Dr. Cowherd's invitation, Mr. Metcalfe accepted the post and remained in it for about two years.



Dr. Wm. Cowherd.

Mr. Metcalfe's home was in Addingham, Yorkshire, and here he had already got together a small congregation to whom he dispensed the doctrines of Bible Christianity on each successive Sabbath. At the solicitation of this congregation, Mr. Jonathan Wright presented Mr. Metcalfe as a candidate for the ministry to the Rev. Dr. Cowherd, who, accordingly ordained him in Christ Church, Salford, on August the 11th, 1811.



Dr. Cowherd's Church, Salford.

A handsome church building, including a commodious schoolroom, was erected in Addingham by one of his church members. Mr. Metcalfe devoted his entire attention to Addingham, and opened a Grammar School there, his services, both as a minister and a teacher, being much appreciated, and his church and school well supported.

Mr. Metcalfe had long had a desire to emigrate to America, being, like Dr. Cowherd, an enthusiastic admirer of the free institutions of that country. In a letter written to a friend shortly after his ordination, he wrote, "The civil and religious freedom of the people of the United States has been the topic of many an hour's conversation among the teachers of the Salford Academy, and the members of the church." The attainment of his wishes was prevented for a time by the war existing between England and America, and again by the death of the Rev. Dr. Cowherd, which occurred on the 29th of March, 1816.

In the spring of the following year, however—two years before the *Savannah* steamship astonished the world by making the journey from New York to Liverpool in twenty-six days — the emigrants consisting of 41 persons, viz: two ministers, the Rev. James Clark and the Rev. William Metcalfe, with twenty other adults, and nineteen children, left England. The whole community landed safely and in good health at the port of their destination, on the 15th of June, 1817, after a voyage of over eleven weeks' duration. The hardships they had to undergo upon this tedious voyage were such that several of them quite lost sight of the purpose of their journey, and only eleven of the adults

remained faithful to their principles when they reached Philadelphia.

It is probable that the greater part, if



ALDERMAN HARVEY, J.P.

not all, of those who had broken through their principles might have been reclaimed had they settled down in a little community together with their more faithful brethren. But they all suffered more or less from the pinch of poverty, and had to earn their daily bread by the sweat of their brows; so that in the search for employment they were scattered widely apart. There were no vegetarian restaurants in those days, and an abstainer from flesh was a *rara avis* in the country in which they had settled. Isolated from one another, in a strange country, and among a people who had no sympathy with their habits, it is perhaps not surprising that they relaxed their interest in vegetarian principles.

Disheartening as this backsliding must have proved to those who had remained staunch, the little band made a gallant fight, the Rev. James Clark purchasing some wild land in Lycoming county, Pennsylvania, and removing there with his family; whilst the Rev. Wm. Metcalfe remained in Philadelphia, it being his intention to support himself by school teaching. An epidemic of yellow fever, however, interfered sadly with this scheme, for in the fall of 1818 he was obliged to close his school for several weeks, whilst the re-appearance of the fever in the two following years, reduced him for a time to actual poverty and want. Overtures were now made to him by friends he had secured in Philadelphia, and he was offered support and assistance on the condition of his abandoning his temperance and vegetarian principles, but these proposals did not induce him to swerve from his principles, and he finally removed to the northern suburb of Philadelphia, then called West Kensington, where his wife opened a school. On May the 21st, 1823, a piece of ground was purchased in North Third Street, above Girard Avenue. A frame building was acquired, and after being removed to its new position, rejuvenated with paint, and fitted up in a plain and suitable style, it was publicly opened and dedicated by the Rev. William Metcalfe, on Sunday, December the 21st, of the same year.

The Rev. Dr. Cowherd had been unquestionably the first, the most earnest

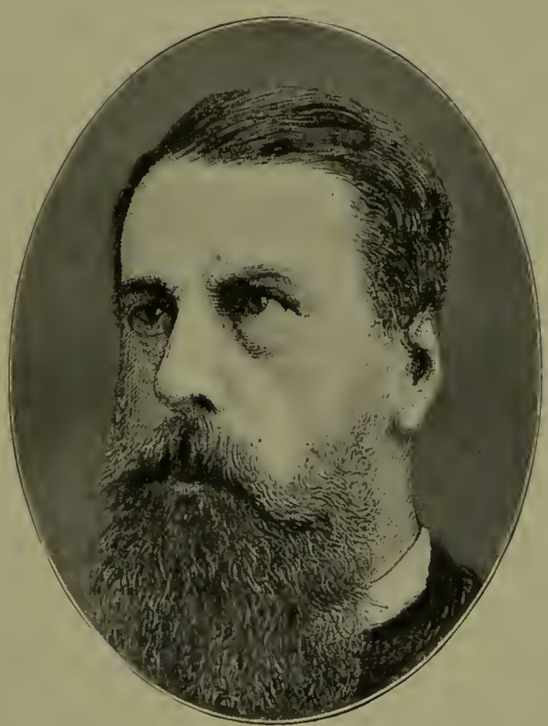


MR. JOHN SMITH.
(Author of "Fruits and Farinacea.")

and the most practical advocate in the present century of those reforms now

known as Temperance and Vegetarianism and he had taught them from his pulpit as imperative duties as early as 1807. It was through his influence that the adoption of those principles by Mr. Metcalfe, had been due, and that the latter issued in 1823 a tract on "The Duty of Abstinence from all Intoxicating Drinks," the first total abstinence tract published in America. In the same way another tract of Mr. Metcalfe's on "Abstinence from the Flesh of Animals," was probably the first Vegetarian publication issued in America.

In 1812 the first cookery book specially devoted to Vegetarian recipes was published, having been written by Mrs. Brotherton, with an introduction by her husband. This introductory essay was separately issued as a tract at Salford in 1821, and was republished in Philadelphia about the same time. "Fruits and Farinacea, the Proper Food of Man," by Mr. John Smith, of Malton, was published by John Churchill, of London, in 1845, and was the most comprehensive and complete work on the subject published in England up to that date. An American edition of this work, with notes by Dr. R. T. Trall, was also issued.



Mr. W. Gibson Ward.

In 1830 a remarkable man, Sylvester Graham, was engaged as a Temperance lecturer, and became acquainted with some of the members of Mr. Metcalfe's church. Mr. Graham was, at this time, studying the subject of human physiology, as furnishing testimony in favour of Temperance, and, in the course of his studies, he had been impressed with some facts respecting the dietetic character of man. On learning the mode of life adopted by his Bible Christian friends, he determined to examine the whole question from a scientific standpoint, with the ultimate result that he himself was led to adopt a Vegetarian diet, and to throw himself heart and soul into the public advocacy of Vegetarianism. In 1839 his "Lectures on the Science of Human Life" were published in book form in Boston, and formed the most powerful and comprehensive contribution to the scientific literature of Food Reform.

The Rev. W. Metcalfe and Sylvester Graham had made the acquaintance of Dr. Wm. Alcott, with the result that the last named also became a convert to the Vegetarian faith. In 1835 Dr. Alcott published a monthly periodical—the *Moral Reformer*, which was succeeded by the *Library of Health*. In 1838 the *Graham Journal* was published in Boston, Mass., and carried on as a fortnightly magazine by Mr. David Cambell, at a pecuniary loss of about £100 per annum, besides time and labour. Mr. Graham entered into quite a campaign, delivering lectures against the use of animal food and condiments in various cities and towns in America, and advocating the use of wheatmeal, instead of fine flour. Graham boarding-houses were opened in New York, Boston, and other cities, and the principles of dietetic reform were widely disseminated and discussed, so much so, that "Graham flour" and "Graham crackers" are in vogue in the United States to the present day.

Sylvester Graham continued his work, never sparing himself, until some twelve years after the publication of his lectures. His death, on September 11th, 1851, at the comparatively early age of 58, came as a severe and irreparable blow to the cause which he had so religiously espoused. His correspondence with Dr. William Lambe has been referred to in a previous chapter.

The decade 1830—40 was marked in Europe chiefly by the publication of *La Chute d'un Ang* ("The Fall of an Angel") by Alphonse de Lamartine, and *Thalysie: ou La Nouvelle Existence*, by Jean Antoine Glëizes; and about the end of this period the name of William Gibson Ward, Mr. (now the Rev.) H. S. Clubb, and William Oldham were associated with the Vegetarian cause, the two latter being connected in an educational effort at Alcott House, Ham Common, Surrey, a scholastic establishment conducted on hygienic and vegetarian principles. The diet at this school consisted of Graham bread made with wholemeal and raisins, together with such fruit and vegetable produce as could be raised from the garden by the labour of the scholars. The following is the advertisement of this school which appeared in the *Truth Tester* in 1846 and 1847:—

IMPORTANT TO PARENTS OF LIMITED INCOME,

ALCOTT HOUSE ACADEMY,

Ham Common, near Richmond, Surrey. A Boarding School for the temperate and industrious class.

IT has long been a desire among the thoughtful parents in the working community, that they could send their children to a suitable school, where they would meet with a genial sphere for their health, reason, and morals. But this being always too high in the charge or unsuitable in the education, they have been compelled to put up with a day school.

To meet this desire, the above establishment is open, conducted by Mr. OLDHAM and suitable assistants. A real practical education is given, to prepare the pupil of both sexes for actual life.

Terms, from £3 to £4 a quarter, without extras or vacations.

Prospectuses to be had at the house, or at 111, Fleet-street, London, or of the editor of the *Truth Tester*, Ramsgate.

Mr. Gibson Ward, above referred to, was a Herefordshire squire, of Perriston Towers, Ross. He was born in Birmingham in 1819, and became a vegetarian at about the age of 30. Mr. Gibson Ward was an able writer and lecturer, possessing a most powerful voice, and, besides being a Vegetarian, he was an abstainer from alcohol and tobacco and an ardent opponent of vaccination. He worked long and earnestly for the elevation of the agricultural labourer, and was, from the first, a trustee of the National Agricultural Labourers' Union. In the winter of 1878-9, his famous letters to the *Times* newspaper appeared,* advocating the use of the lentil

* Mr. Gibson Ward's letters to the *Times* have such an historic interest, that it may be well to reprint two of the most important here:—

"A VEGETARIAN ON CHEAP SOUP.

"*To the Editor of* THE TIMES.

"SIR,—The cheapest and best soup, pleasant, nutritious, and wholesome, needs only two articles—water and lentils, well cooked. The Egyptian lentils are preferable to Italian ones, and others. They have only to be washed, soaked, and boiled furiously three or four hours to make the best soup possible. Put before an epicure, without remark or information, it would be eaten as a fine gravy soup.

"No condiments are required to flavour it. The natural flavour is agreeable to all palates. No vegetables are required to thicken it; but there is no reason why onions, carrots, or celery should not be added if easily accessible. Indeed, the last-named—celery—is a very useful addition, not only for its nutrition, but for the alkalies it gives to purify the blood and ease the sufferings of rheumatic victims.

"Lentils are to be bought in quantities at a very low price. Lately there was, and probably there is, a large cargo in Gloucester Docks, selling at less than 5s. a bushel. Say, a penny a pound. A penny so expended produces more nutriment than 3s. expended in lean beef.

"Small quantities of lentils (a peck is sufficient for a small family for a winter), can be purchased at most corn-dealers in London. I am writing with a full practical knowledge of the subject having for thirty years lived on seeds, vegetables, and fruits, to the total exclusion of alcohol, flesh, and fish. Yet not a man in a thousand would compete with me in strength of lungs, or many men compete with me in strength of limb under equal conditions. Infants, too, I know fed indirectly on such food, are free from ailments, and full of strength and vitality.

"I can stand by the teaching given here firmly, and so I am not ashamed of my name, 'WILLIAM GIBSON WARD, F.R.H.S., the oldest Vice President of the Vegetarian Society.'

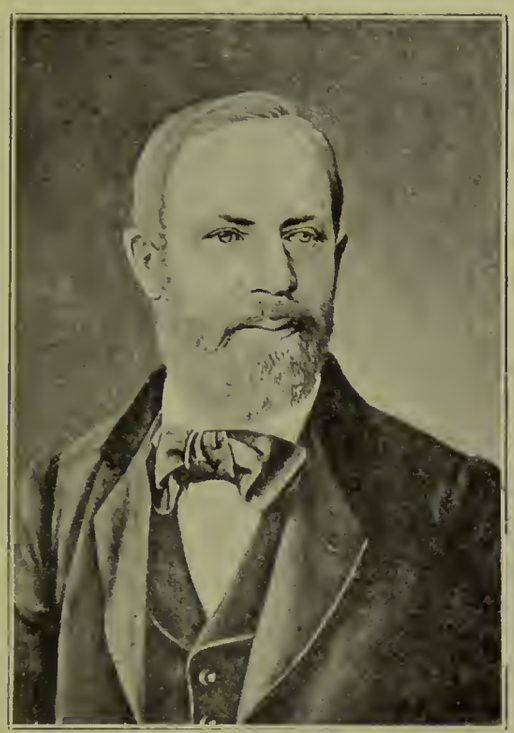
"Perriston Towers, Ross, Herefordshire."

———

"*To the Editor of* THE TIMES.

"SIR,—Your publication of my letter on 'lentil soup' has produced some extraordinary effects. It has tied me to the desk for eight days replying to about 200 letters, and still they come. It has startled Mark Lane with the number of inquiries for Egyptian lentils. I have had two letters of inquiries from there. It has annoyed corn-dealers with the exposure of prices. It has caused two philanthropic brothers in Gloucester to open a shop there to sell Egyptian lentils at £1 a sack, 240 lb., and at 5s. a bushel, 60 lb. Allow me, at this time of scanty means, not only of artisans

A GROUP OF VEGETARIAN WORKERS, 1847—1857.



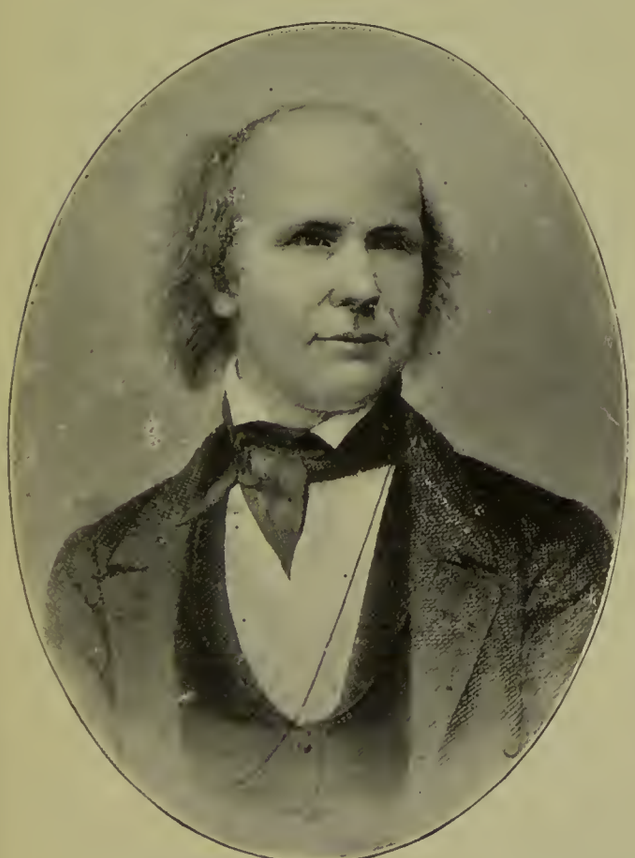
THEODOR HAHN.

(Who introduced a Vegetarian Diet into his Nature-Cure Institute, near St. Gallen, Switzerland.)



REV. JOSEPH WRIGHT, M.A.

(Who officiated as Minister at the Bible Christian Church, Philadelphia, 1855—1857.)



HORACE GREELEY,

(The Distinguished Friend of Dr. W. Alcott, who adopted a Vegetarian Diet.)



DR. WILLIAM A. ALCOTT.

(President of the American Vegetarian Society, 1848—1859.)

as a food, and created a large amount of interest in the question of cheap and wholesome food.

Towards the middle of the century there was a considerable number of Vegetarians in various parts of the United Kingdom, and the idea occurred to some of the more zealous of these to organize a conference at which they might meet and discuss the feasibility of some plan for mutually assisting one another and embarking upon a definite crusade on behalf of Vegetarian principles.

In the year 1846, there was published from Douglas, Isle of Man, a twopenny monthly journal, entitled *The Truth Tester, Temperance Advocate, and Manx Healthian Journal*, and in the first number of this there appeared an advertisement as follows :—

RAMSGATE HYDROPATHIC INFIRMARY,

FOR PERSONS OF LIMITED MEANS.

SUITABLE premises having been secured commanding extensive sea and land views, in a retired, airy, and healthy situation, the erection of baths and other apparatus will be commenced as soon as £200 can be obtained. There will be accommodation for 20 patients on the following terms :—

TEN IN-DOOR, who will be provided with board, lodgings, and treatment (if subscribers, or recommended by one), at per week, each	£0 15 0
Non-subscribers	1 0 0
TEN OUT-DOOR : treatment only (if subscribers, or persons recommended by one), at per week, each	0 7 6
Non-subscribers	0 10 0

No consulting fee.

Donors of £1 will be allowed to have one patient in the Infirmary four weeks, at the lower rate of charge, for every sum so subscribed.

The treatment and regimen of the patients will be under the superintendence of A. COURTNEY, Esq., Surgeon, R.N., of the Hydropathic Establishment in this town ; and the domestic arrangements under the management of W. and E. HORSELL, as Governor and Matron : the whole being under the supervision of a resident Committee, selected from among the subscribers.

The following sums have been kindly promised on condition that £200 are raised —

Joseph Sturge, Birmingham	£10	0	0
J. D. Bassett, Leighton	10	0	0
Joseph Eaton, Bristol	10	0	0
Hannah Grant, Leighton	5	0	0
John Hull, Ramsgate	5	0	0
Richard Barrett, Croydon	5	0	0
Gilbert Caught, Ramsgate	5	0	0
Rebecca Sturges, Stratford	5	0	0
Henry Scott, Ramsgate	2	2	0
J. Baynes, London	1	0	0
William Horsell, Ramsgate	1	0	0
Benjamin Maw, Margate	1	0	0
Abraham Courtney, Ramsgate	1	0	0
William Leaver, London	1	0	0
Various	18	0	0

As the donations will not be called for unless the whole £200 are promised, as per Scheme, friends interested in the project are requested

and labourers, but of educated and refined people, to point out other inexpensive and wholesome articles of food. Tomatoes in tins can be bought at 7d. to 10d. a tin. They are advertised at the first price in the Birmingham papers, and at the second I buy them in our little market-town. A tin will make the relish for four dinners of three persons. Put a fourth of the contents of the tin into a frying-pan, with a liberal quantity of salt and some butter. Fry and boil ; toast a slice of bread for each person ; let it soak in the gravy ; and then eat bread, tomatoes, and potatoes, all covered with rich gravy.

" Celery, cooked, is a very fine dish, both as nutriment and as a purifier of the blood. I will not enumerate the marvellous cures I have made with celery, for fear the medical men should, like the corn-dealers, attempt to worry me. Let me fearlessly say that rheumatism is impossible on such diet, and yet our medical men allowed rheumatism to kill in 1876 3640 human beings—every case as unnecessary as a dirty face. Worse still, of the 30,481 registered as dying from heart-disease, at least two-thirds of these are due, directly more or less, to rheumatism and its ally—gout. What a trifle is smallpox, with its 2408 deaths, alongside an immense slayer of over 20,000 human beings ! Yet rheumatism may be put aside for ever by simply obeying Nature's laws in diet.

" Plainly, let me say, cold or damp never produces rheumatism, but simply developes it The acid blood is the primary cause and the sustaining power of evil. While the blood is alkaline there can be no rheumatism, and equally no gout.

" I must return to cooked celery. Cut the celery into inch dice ; boil in water until soft. No water must be poured away, unless drunk by the invalid. Then take new milk. slightly thicken with flour, and flavour with nutmegs ; warm with the celery in the saucepan ; serve up with diamonds of toasted bread round dish, and eat with potatoes.

" Remember, sir, my views are not the crotchets of a speculative mind, but eternal verities, witnessed by the fact that we can chew and drink, which no carnivorous animal can do ; that I am not advocating a mere ascetic view of human dietary, but contending for a simple plan to eradicate nearly all diseases which now afflict humanity ; that I am not urging a mean saving in daily expenditure so much as a national economy upon which depends our existence as a nation, or our decay as a nation of riotous eaters of flesh and reckless drinkers of intoxicating drinks.

" I am, sir, your obedient servant.

" WILLIAM GIBSON WARD, F.R.H.S.

" Perriston Towers, Ross, Herefordshire."

to inform *Wm. Horsell, Northwood Villa, Ramsgate*, as soon as possible, what they are willing to give towards the object.

In the third issue of this magazine a letter was inserted from a Mr. W. J. Simons, of Royston, directing attention to the project of a Hydropathic Infirmary, and in the fourth issue, dated November 15th, the following advertisement made its appearance :—

RAMSGATE HYDROPATHIC INFIRMARY, (NORTHWOOD VILLA).

ONE MILE FROM THE RAILWAY STATION, ON THE ROAD TO MARGATE.

THE Subscribers and Friends of the above are informed that this Institution is now open for the reception of 10 Indoor and 10 Outdoor Patients. It is almost unnecessary to enumerate the



SYLVESTER GRAHAM.

reasons for selecting Ramsgate for a Hydropathic Infirmary, its peculiar local attractions and advantages for invalids being so well known and generally appreciated. The building selected is open to fine breezes from the Downs, and is sheltered from the north winds. The soil is a dry chalk—the quality of the water good—the surrounding scenery is of the most attractive character—and the public walks are kept in excellent condition. The means of access to this town, both by sea and land, from London, and various parts of Kent, are numerous, and readily available to all classes. By land—the South Eastern Railway has a branch direct to the town, through Canterbury, by which it may be reached in about 3½ hours from London. Fares, from London Bridge or Bricklayers' Arms Station ; second class, 13s. 6d. ; third do., 8s. 1d. By water—Steamers ply daily nine months in the year, and three times a week during the winter months, from London Bridge and Blackwall,



MR. WILLIAM HORSELL.

reaching Ramsgate in about six hours. Fares best cabin, 5s. ; steerage, 4s.

The treatment and regimen of the patients are under the superintendence of A. COURTNEY, Esq., Surgeon, of the Hydropathic Establishment in Ramsgate : and the domestic arrangement is under the direction of W. and E. HORSELL, as Governor and Matron ; the whole being subject to supervision of a resident Committee, chosen from among the Subscribers.

The charges are as follows, paid one week in advance :

To subscribers, or persons nominated by them, for board, lodging, and treatment—indoor, per week	£0	15	0
Non-subscribers, ... do. do.	1	0	0
Subscribers, or persons nominated by them, for treatment only—outdoor, per week.....	0	7	6
Non-subscribers, ... do. do.	0	10	0



MR. JOSEPH BROTHERTON.

*** Donors of one guinea are allowed to have

a patient in the Infirmary four weeks for every sum so contributed, at the lower charge, to the recommendations of whom a preference will be given.

Each patient must provide one pair of sheets, one pair of blankets, and four towels, for his or her own use.

No consulting fee. No extras, except paying for washing.

All applications for the admission of patients must be made to 'WILLIAM HORSELL, Northwood Villa, near Ramsgate,'—post paid, and enclose a stamp if a reply be required.

This appears to have been the first Hygienic or Vegetarian Hospital in this country, and it was appropriate that it should have been selected for the inaugural meeting of the Vegetarian Society. The name of Mr. Wm. Horsell was very prominent in connection with Vegetarian advocacy, at this time, and it will be noted that Mr. and Mrs. Horsell occupied the respective positions of Governor and Matron.

Mr. Horsell was editor of the *Truth Tester*, and the author and publisher of a number of works of Vegetarianism, Temperance, and Hygiene, and he appears to have played a very active part in the organization of the Vegetarian Society.



DR. R. T. TRALL'S WATER-CURE ESTABLISHMENT IN NEW YORK.

(The First Institution of the kind in America.)

THE ALCOTT FAMILY.



Mrs. W. P. Alcott and her Son.



Rev. W. P. Alcott.
(Son of Dr. W. A. Alcott).



Miss M. A. Alcott.
(Daughter of Rev. W. P. Alcott).

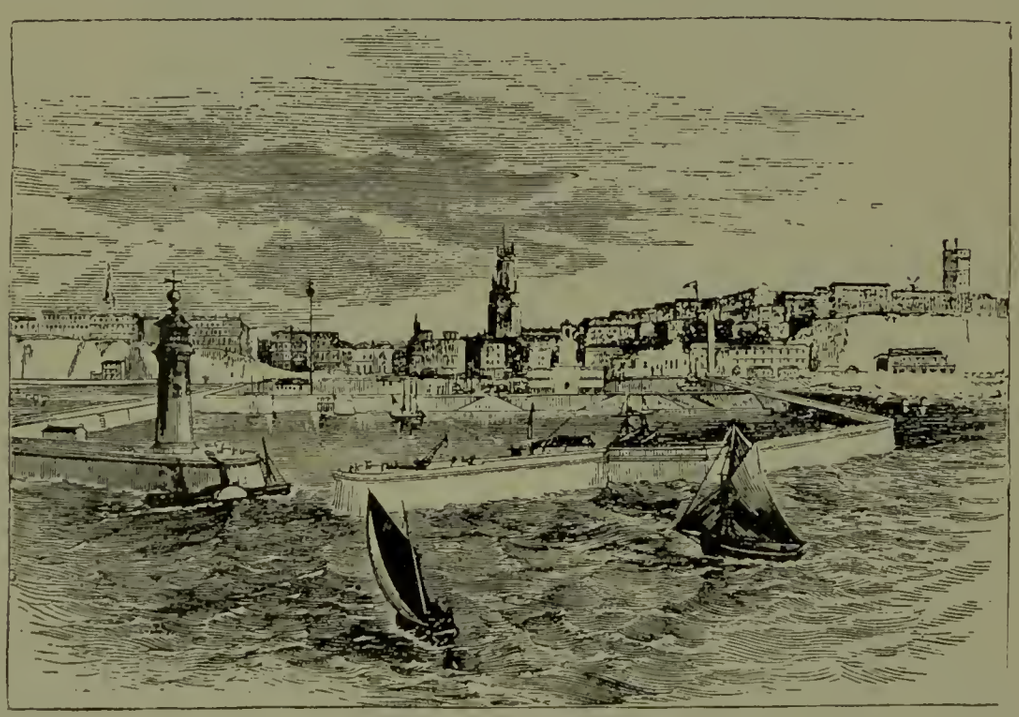
CHAPTER IV.

The First Vegetarian Society.



VEGETARIANS from London, Manchester, and various other parts of the country, were present at the Conference which took place at Northwood Villa, Ramsgate, Kent, on the 30th September, 1847. Twelve of those present had travelled upwards of three hundred miles to take part in the proceedings, and out of this number many of whom had abstained from flesh food for periods ranging from one to thirty-five years, there were six gentlemen present aged between 57 and 80 years, in the full vigour of advanced life; and each of these had abstained not merely from alcoholic drinks, but from the flesh of animals for from 33 to 38 years.

At the morning sitting, Mr. Joseph Brotherton, M.P., was elected chairman, and Mr. James Simpson proposed, and Mr. Horsell seconded, "That a Society be formed called the Vegetarian Society." After a lengthy discussion this resolution was adopted unanimously, and Mr. James Simpson then proceeded to read the rules which he proposed for the regulation of the Society. The matter was considered at some length, and on the proposal of Mr. Wright, seconded by Mr. Palmer, a code of rules for the Society was unanimously adopted. The election of officers then took place, Mr. James Simpson being selected for the post of President, whilst Mr. William Oldham was made Treasurer, and Mr. William Horsell, Secretary. The objects of the Society were stated as follows:—"To induce habits of abstinence from the flesh of animals as food, by the dissemination of information upon the subject, by means of tracts, essays, and lectures, proving the many advantages of a physical, intellectual, and moral character resulting from Vegetarian habits of diet: and thus to secure, through the association, example, and efforts of its members, the adoption of a principle which will tend essentially to true civilization, to universal brotherhood, and to the increase of human happiness generally."



Ramsgate.

The company partook of dinner at half-past one o'clock; and in the afternoon, a General Meeting of Vegetarians and their friends took place, at which Joseph Brotherton, Esq., M.P., presided.

On opening the proceedings of the meeting, Mr. Brotherton stated that the objects of the Society were to promote by union, a knowledge of the principles, and an extension of the practice of Vegetarian diet, in society. He trusted the problem would be solved, whether it was right to slaughter animals for food; and if shown not to be right, he trusted there would be moral courage in those so convinced to endeavour to carry out the opposite principle. He considered that the laws of Creation were in favour of Abstinence from the Flesh of Animals, and that the custom was sanctioned by the wisest and best of men in all ages. (Hear.) With regard to the laws of Nature, there was a feeling implanted by the Deity, entirely opposed to the shedding of blood; and that it must certainly be considered as a guide to human conduct. Another argument from Nature, was, that from the opinions of anatomists, man was frugivorous and granivorous, and not carnivorous, in his formation; as seen by the colon, the intestines, and the teeth. Again, the earth teemed with productions for the sustenance of man. And so, from human feeling, Nature, and the anatomy of the body, might the conclusion be drawn that it was wrong to take life to support the body.



James Gaskill.

He then contended that flesh diet was not only *unnecessary* but *injurious* to health and happiness. That it was unnecessary was seen from the fact that thousands subsisted in health without it; and that it was injurious was known from reason and fact, seeing that animals were afflicted with diseases like man. The use of flesh had, also, a moral effect; the character of those animals who lived upon it being ferocious, whilst those fed upon vegetables were mild and inoffensive. Abstinence from flesh was also favourable to length of life; and having abstained himself for thirty-eight years, he recommended it from his soul, as the best method of living that could be adopted. He said he enjoyed good health, and that whilst there was no self-denial in it, it had many advantages which could not at first be understood or appreciated; but if the end for which man was created was to be happy, and to secure the happiness of others, it would be found that such a life of temperance would essentially contribute to that end. (Hear, hear.) Many around him, and scores of others who had adopted the system for a number of years, could testify the same; and when it was known that from 150 to 160 abstainers had already joined the Society, it could not fail to produce an impression in favour of the system. (Hear.) There was, then, the voice of God in the mind, the law of Nature in the provision for the sustenance of man, the experience of the most enlightened and best of men in all countries, and their own experience, in favour of the principle to be adopted. He then stated that he thought there was no difficulty in showing that there was the command of God, in addition to all that he had written in his works, and declared in our own experience. God had given to man "every herb bearing seed," and "the fruit of every tree," for meat; and had said—"*flesh, with the life thereof, which is the blood thereof, ye shall not eat.*" (Hear, hear.) He had said "*thou shalt not kill;*" and, also, "*ye shall neither eat fat nor blood in any of your dwellings.*" If then, the system of abstinence from flesh were doubted from reason, or facts, let that law come in to turn the scale; for, surely, God would not give a

law which was contrary to health, to humanity, and to the well-being of man. (Hear.) He knew that the Scriptures might be searched for texts that might sanction the present practices, instead of for those which would strengthen men in a principle of temperance, humanity, and all that is good. "Every moving thing that liveth shall be meat for you," is quoted by some. But this could not be true, since, "every moving thing" was not *fit* for being used as meat. "Whatsoever is sold in the shambles" is relied on by another. But in a town of Lancashire, it was stated that "shambles" would be opened for the sale of various kinds of *clothing*, and other articles; and it did not then, any more than now, follow that what was alluded to in the passage was flesh-meat. Again; others said "Did not God command Peter to kill and eat?" Were there, then, animals in heaven which Peter was commanded to kill and eat? or did the passage not apply to the Gentiles, with whom Peter was to enter into communion; he being taught thereby "that he should not call any man common or unclean?" Also, "not that which goeth into the mouth defiles the man"—is laid hold of; but is seen to have an application in relation to the custom of washing before meat, and not to be a sanction for gluttony and intemperance. And if it were said it was the blood which defiles, and not the flesh, it was a weak objection; since the flesh contained blood, and was constituted of it. There might, however, be no reasoning effectually against the advances of depraved appetite; but it would be found, that abstinence from the flesh of animals was in accordance with every right principle, with justice, mercy, temperance, and health; whilst it would prevent cruelty, disease, and misery; and therefore, again he felt called upon to recommend the system to all who wished to benefit their health, and to be the means of promoting the good of society. (Hear, hear, and cheers.)

The Rev. Mr. Scholefield moved the first resolution—"That since man, in the first ages of the world, abstained from the flesh of animals as food; and that the majority of the inhabitants of the whole earth still subsist on the products of the vegetable kingdom, it is a popular error to suppose that flesh meat is a natural and necessary part of the food of man." He quoted authorities proving the change of diet, and its various disadvantages, from Porphyry, Plutarch, Herodotus, and other ancient authors; and showed from the statistical facts of modern experience, that the custom of relying upon flesh as the principal article of food, is injurious to society, and an appropriation of the food of the people—five acres of ground only producing flesh for one man, per year, where 12½ could subsist from the same amount of land producing wheat, and 77½ from other vegetable food. He also dwelt on the violation of the principles of humanity, in the practice of slaughtering animals; and concluded his remarks by various quotations from Newton, Lambe, and other authors who have written in favour of a vegetable diet.

Mr. Milner supported the resolution; and adverted to the facts mentioned in regard to the small amount of labour required on grazing lands, whilst a friend of his, in Cheshire, working his 44 acres of land by spade husbandry, paid £15 a week for its cultivation, the year round. This farmer was a Vegetarian of thirty-eight years' standing.

Mr. Warman moved the second resolution—"That the facts of history, both ancient and modern, demonstrate that longevity, and the greatest degree of physical strength and well-being, are attainable on a diet in which the flesh of animals forms no part." He reverted to the facts of history, of past and present time, as the basis of the views presented in Graham's "Lectures on the Science of Human Life," showing that other things being equal, those who subsist on vegetable diet are the best developed, and the most healthful; and mentioned the observation of Mr. Davis, in his work on China, showing that the Coolies, who live on vegetable food, are the strongest men, and fit to serve as models for the sculptor; whilst the observations of Adam Smith in his "Wealth of Nations" showed that the men who did the hardest work, as chairmen, porters, and coal heavers, were most of them from the Irish peasantry; and that those who had

continued their vegetable diet, were the strongest men in the British Dominions. (Hear.)

Mr. George Coates, seconded this by stating that health on a diet in which



MR. JAMES SIMPSON.

flesh was used was only comparative; since he could testify in his own experience, that though he had himself been considered as well as could be, whilst eating flesh-meat, he had, since giving it up, found himself better and stronger than ever he had been before. (Hear.)

Mr. James Simpson, jun., (President of the Society) moved the third resolution—"That since the facts lately developed in the Science of Chemistry, show that in eating the flesh of an animal, men 'eat strictly speaking, only the principles of nutriment which that animal got from vegetables;' the nutriment of flesh being, in fact, *vegetable nutriment*—whilst the facts of physiological research prove that farinaceous and vegetable food is more digestible than flesh meat; it is strictly in accordance with reason, and the principles of domestic and political economy; and, at the same time, more favourable to health, to return to the original, direct, more abundant, and bounteous provision of Nature, in the food of the *vegetable kingdom*." He said he considered it a great privilege of his life to have known no other habits than those they met together to advance before the world; and whilst others had shown the benefits of vegetarian diet from history and experience, his efforts should be exerted to show that the facts of scientific research spoke quite as decidedly in its favour. If men in times past subsisted, and still subsist in health and strength on vegetarian diet, there must be a good reason for it; and here, in support of the truths they desired to teach, came the express declarations of science, to show that the provisions of Nature spoke quite as decidedly upon the subject as did the feelings of the heart in its opposition to the shedding of blood. He believed that much of the present practices of society in the use of the flesh of animals originated in a mistake as to the nutritive qualities of vegetable food, as compared with flesh-meat; and after stating that the waste of the body caused by exertion of all kinds, mental as well as physical, required to be replaced from the food, by a principle to form the blood, one to form the animal heat, and another to form the bones, he gave the statistics of the composition of the ordinary articles of food from Playfair,



DR. WILLIAM LAMBE (AGED 82).

and others of the Liebig School of Chemistry.

They would thus see how mistaken it was to say that flesh contained more nutritive parts than vegetable food;

since, whilst it contained, actually, more water than most vegetables, it had less flesh-forming principle than either peas, beans, or lentils; whilst these last contained, also, 55 per cent of heat-forming principle, and from 3 to 3½ per cent. of ashes for the bones—the solid matter of the flesh being only 25 lb. in the 100, whilst that of these others was respectively 84, 86, and 84 lbs. It was, also, most erroneous to suppose that flesh contained a superior kind of nutriment; since Liebig had shown that there was no difference whatever between the nutritive particles of flesh and those of vegetable food—that they were *identical;* and only to be had *secondarily* from flesh, since they *originated* in the vegetable food. It was then shown to be a violation of the principles of domestic economy to seek subsistence from flesh-meat. It contained but 25 lbs. of solid matter; and the rest being water, was necessarily paid for; and so, actually, the 58s. 4d. given for the 100 lb. went to buy only 25 lb. of the nutritive matter; thus making 100 lb. of the nutritive matter of flesh cost £11 13s. 4d., whilst (as seen below) the same weight from barley meal cost only 7s. 4¾d.:

Articles of Diet.	Cost per 100 lb. s.	d.	Cost of Nutriment per 100 lb. £	s.	d.
Barley-Meal... ...	6	3	... 0	7	4¾
Beans	6	11¾	... 0	8	1¼
Wheat-Meal... ...	9	5¼	... 0	11	0¼
Peas	10	5	... 0	12	4¾
Beef, or Mutton ...	58	4	... 11	13	4

and when it was seen that some of these articles of food contained more of the *one* kind of nutriment obtained from flesh, besides abundance of the other kinds required, it was opposed to sound sense, thus indirectly to seek in flesh the identical principle of nutriment originating in vegetables, and pay it 2,300 per cent. dearer, at the same time. (Hear.)

If it were asked why flesh-meat containing a portion of the nutriment to be had from vegetables was different in its effects, this was due to its heating and stimulating qualities, as observed by Dr. Beaumont on the living stomach. It was to be considered as "the *brandy* of diet." It was also a popular error to consider it more digestible; as seen on consulting the tables published by Dr. Beaumont, as the result of his carefully conducted experiments on St. Martin, into whose stomach there was an opening, from the effects of a gun-shot wound. These were the only unexceptionable experiments on the subject, and the following statements were abstracted from them—

Articles of Vegetarian Diet.

	H.	M.
Barley Soup	1	30
Soft-boiled Rice	1	0
Bean Soup	3	0
Boiled Tapioca, Barley, and Milk ...	2	0
Fresh Bread	3	15
Eggs (variously cooked) average ...	2	37
Potatoes, Beans, and Parsnips ...	2	30
Custard	2	45

Articles of Flesh Diet.

	H.	M.
Chicken Broth	3	0
Mutton Soup	3	30
Chicken	3	15
Roast Beef	3	0
Roast Mutton	3	15
Broiled Veal	4	0
Roasted Duck	4	15
Roasted Pork	5	15

It would thus be seen that there was a mistake in administering "*chicken broth*" to the sick, since it took as long again to digest as "*barley broth;*" and when the meat of the chicken was digested in 3 hours 15 minutes, soft boiled rice was digested in *one* hour; and while barley, eggs, beans, etc., were digested in from 2 hours to 2 hours 37 minutes, roast mutton required 3 hours and 15 minutes; and roast pork 5 hours 15 minutes. (Hear.)

The practice of eating flesh was also opposed to principles of political economy, as abridging the resources of the country in the production of grain, as seen by the statements made, respecting the production of vegetable food, as compared with flesh; at least 15 times the number of people being able to subsist upon vegetable food; and with improved cultivation, 60 times the number. The principle was an evil one which thus robbed the country of its resources; and it had depopulated the sheep-walks of the landlords of Scotland, and driven the people who once dwelt there abroad.

Was it not, then, in accordance with reason, to return to the products of the vegetable kingdom, as the proper food of man? Who could fully understand a

THE ALCOTT FAMILY.



MISS KATHARINE A. CRAFTS.



MISS PHOEBE CRAFTS.

(Daughters of Mrs. Phœbe Crafts).



MRS. PHŒBE CRAFTS.
(Daughter of Dr. W. A. Alcott).



MR. WALTER M. CRAFTS.
(Son of Mrs. P. Crafts.

subject like this, and not desire to join heart and hand in the establishment of a principle which would thus increase the comfort and happiness of society! If there was one principle of charity of which he was more enamoured than another, it was this. (Hear.) It was a great question in its usefulness; and not so merely in its considerations; of a social and physical character, but in the higher relations of morality and spirituality accompanying these; and if the welfare of others were sought, it could not fail to be ardently desired, that the knowledge of the subject should be disseminated, and the principle be adopted practically. (Hear, and cheers.)

Mr. James Gaskill seconded the resolution, and gave reasons why he abstained from flesh diet.—1st, from the facts of anatomy and physiology.—2nd, from the instructions of the first dietetical table extant—"God said, Behold, I have given you every herb bearing seed, etc."—3rd, Because he was forbidden to kill.—4th, Because in the blood was the life of man, and the purer the blood the healthier the man.—5th, Because no matter was obtained from flesh which could not be had from vegetables.—6th, Because disease was introduced into the body by flesh diet.—7th, Because vegetable diet would maintain a man in perfect health. —8th, Because it was circuitous and expensive to seek nutriment from flesh. —9th, Because flesh-meat stimulated the propensities; and frequently urged on to crime.—10th, Because 33 years' experience in vegetable diet had enabled him to endure more physical and mental fatigue than most, whilst he had enjoyed almost uninterrupted good health.—11th, Because moral and intellectual purity were incompatible with a gross organism.—12th, Because many vegetable products contain more nutriment than the flesh of animals. He believed that the time was rapidly approaching when these facts would be fully known and appreciated.

Mr. Horsell (Secretary of the Society) moved the 4th resolution:—"That the adoption of a Vegetarian diet by society, involves many important features of social and political import; tending to the abolition of war, and the many other evils originating in a departure from the principles of humanity; and whilst more favourable to health, length of life, and intellectual capacity, will be found to conduce essentially to true moral progress; and thus to secure the increased comfort, well-being, and happiness of mankind." He said he had derived physical, moral and mental benefit from abstinence from flesh. He believed society was composed of men *behind* their day, men *of* their day, and men *in advance* of their day; and it should be the effort of each to belong to this last class, as he trusted many there did. He thought the first division diminished daily, while the last was increasing; and doubted not that the principle of that meeting had much to do with the progress of society. He was delighted to be amongst so many who were tried Vegetarians, and had born the "burden and heat of the day," strong in muscle and intellect, and "rejoicing to run their race," and to propagate their principles of truth. From that day he should feel called upon to come forward in the work of advancing the principles of the Society; and much could be done, if, as he trusted, each would feel himself responsible for the success of his advocacy of their truth; and he doubted not that those present at the annual meeting would see that their labours had not been in vain. (Hear.) That "no man lived to himself." It was a question of the human race; and that each was morally bound to aid its progress, since there was not an individual who would not be benefited by it, and whose happiness would not be advanced by its principles and practice; and he trusted that each would go forth in his individual capacity, to induce the adoption of the system. (Hear, hear.)

Mr. Wright seconded the resolution.

The Chairman, in his concluding remarks, believed that the whole question could not exactly be tried by chemical tests; but with its aid, and that of practical experience, it was known what was best. In the case of Daniel, in refusing the king's meat and wine, there were no arguments about the operations performed within us, but it was seen by the result which was best. And though the great object of so many Vegetarians meeting together

was to reason upon the subject, if they failed to convince others by arguments, there they were to *show* them the result. (Cheers.) No man could persuade him that flesh-meat was necessary to health and strength, when he saw around him those who had enjoyed thirty-eight years of healthy existence without it. He felt himself it was right to abstain ; and he thought all would agree that it had been good for them to meet on that occasion. (Hear, and cheers.)

Mr. Horsell moved a vote of thanks to Mr. Brotherton for his services in presiding over the meeting. He said they were gratified with his appearance, which spoke volumes in favour of Vegetarianism. He trusted his life would long be spared to bear his testimony in Parliament, as heretofore, against the use of intoxicating drinks. It had been a source of gratification to thousands to know that he had courage to show his disapproval of the consumption of grain for these demoralizing drinks, and particularly, knowing that he was also a Vegetarian.

Mr. Spencer seconded the vote ; and said he had many a time wished he could pay a tribute of respect to the late President for the way in which he had always advocated the claims of humanity and justice. He had often been struck with surprise to see his name heading the division lists of the House of Commons ; and he knew that nothing but robust health and temperance could have enabled him to bear the fatigues of his duties in the House of Commons, in which so many statesmen had found their graves. He could not but express his admiration of the man he believed him to be ; and that it might be said of him truly, " that the world was his country, and to do good his religion." (Hear, hear, and cheers.)

Mr. Brotherton, in returning thanks, said that he felt grateful for the kind expression manifested. It was certainly a satisfaction to him to know that he had been the first in the House of Commons who spoke against capital punishments, saying that it was unlawful to put any man to death for any crime. He had also had opportunities of bearing his testimony against war ; and with regard to abstinence, he believed his principles were well known, and perhaps they were not without influence. The House of Commons might be in the state described by the Secretary, and not leading but *following* public opinion ; but if the public mind could only be operated upon, he had no doubt the House of Commons would represent it. (Cheers.)

The meeting then broke up. After supper a social conversazione occupied the Vegetarians and their friends for about two hours, after which the day's proceedings terminated.

CHAPTER V.

From the Ramsgate Meeting to the Death of Joseph Brotherton.

The first annual meeting of the Vegetarian Society was held at Hayward's Hotel, Manchester, on Friday, July 28th, 1848, being preceded by a banquet, at which Mr. Joseph Brotherton, M.P., presided ; and amongst those present were John Smith, of Malton, an abstainer from flesh-food for thirteen years ; Mr. Martin, Mr. Wright, sen., Mr. Wyth, and the Rev. J. Booth Strettles, all of whom had abstained for thirty-nine years, as had also Mr. Tysoe, and Mrs. Simpson. In the body of the hall there were thirty-one members of the Vegetarian Society who had abstained from flesh-food during the whole of their lives, and twelve who had practised Vegetarianism from thirty-seven to forty years.

The *menu* on this occasion consisted of savoury omelet, macaroni omelet, rice fritters, onion-and-sage fritters, savoury pie, bread-and-parsley fritters, forcemeat fritters, plum pudding, moulded rice, flummery, etc.

The first annual report, which was read by Mr. Horsell, contains much that is interesting, including the announcements of the projected re-issue of the *Science of Human Life*, and *Fruits and Farinacea*, and the suggestion as to the importance of establishing Vegetarian Ordinaries in order to demonstrate the practicability and cheapness of a Vegetarian diet. It pointed out, too, that the declaration required from members was not of the nature of a pledge, but simply



MR. WILLIAM HOYLE.

Hon. Secretary of Rawtenstall and Crawshawbooth Vegetarian Society.



MR. JOHN DAVIE.

Hon. Secretary of Dunfermline Vegetarian Society.

an attestation of abstinence for one month and upwards from the flesh of animals as food.

Amongst those who spoke at this meeting were Mr. Joseph Brotherton, the Rev. J. B. Strettles, Mr. John Smith, Mr. John Wright, Mr. Thomas Taylor, Mr. Passmore Edwards, Mr. James Simpson, Mr. H. S. Clubb, etc.

That the progress of Vegetarianism even in those early days attracted public attention is evident from the fact that *Punch* contained more than one facetious paragraph, of which the following specimens are worth preservation—

"We see by the papers that there is a Society in Manchester that devotes its entire energies to the eating of vegetables, and the members meet occasionally for the purpose of masticating mashed potatoes and munching cabbage leaves. 'Sweets to the sweet,' is a popular maxim, and 'greens to the green' may fairly be applied to the Vegetarians. At one of their recent banquets a party of 232 sat down to a couple of courses, in which sage and onion, beetroot, mushrooms, and parsley, were the principal luxuries. Jos. Brotherton, Esquire, M.P. (the gentleman who is always wanting to get the House of Commons to bed by 12 o'clock), was in the chair, and proposed a series of toasts, which were drunk in plain cold water, and as usual odd fish were present, they no doubt felt themselves quite in their element. We do not quite understand the principle upon which these gentlemen object to animal food, but if health is their object, we do not think that that will be promoted by the mixture of messes they sat down to the other day at Manchester.

"In addition to their sage and onions, they disposed of several dishes of plum pudding—in itself as heavy as plumbago—as well as almonds, raisins, gooseberries, cheesecakes, custards, sago, figs, and flummery. There is something very infantile in the pretended simplicity of this fare, for none but a parcel of overgrown children would sit down seriously to make a meal upon sweet-stuff. We look upon the Vegetarian humbug as a mere pretext for indulging a juvenile appetite for something nice, and we are really ashamed of these old boys who continue, at their time of life, to display such a puerile taste for pies and puddings."

The following appeared in a later issue:—

"The *Vegetarian Advocate* has replied to our article on the late Vegetarian banquet, and we must confess that, notwithstanding the very cholera-inducing diet on which the members of the sect exist, the answer is by no means of a choleric character. The *Vegetarian Advocate* has a delicious vegetable leader, with two or three columns of provincial intelligence, showing the spread of Vegetarian principles. There are Vegetarian missionaries going about the country inculcating the doctrine of peas and potatoes, and there is a talk of a Vegetarian dining-room, where there is to be nothing to eat but potatoes, plain and mashed, with puddings and pies in all their tempting variety.

"We understand a prize is to be given for the quickest demolition of the largest quantity of turnips; and a silver medal will be awarded to the Vegetarian who will dispose of one hundred heads of celery with the utmost celerity. We sincerely hope the puddings will not get into the heads of our Vegetarian friends, and render them pudding-headed, but they are evidently in earnest; and if we are disposed to laugh at them for their excessive indulgence in rice, we suppose that '*Risum teneatis, amici*,'* will be the only reply they will make to us."

Vegetarians might have forgiven *Punch* for his jocularity at their expense, had they noted how impartially he directed his shafts of wit in an opposite quarter about a year later, as the following extract from the pages of the *London Charivari* will show—

THE CIVIC PAGEANT IMPROVED.—Sir Peter Laurie, with that eye for the practical, which in him sees so much farther into a mill stone than in other men, proposes, we understand, a new arrangement by which the Lord Mayor's Show may be made emblematic of the City, and the achievements of its Corporation. We beg to suggest, in case of such a change being made, the following programme, under the title of

THE LORD MAYOR'S SHOW UP.

Two Health Inspectors to clear the way.
Scavengers cleaning the flags.
Six Police Constables.
The Worshipful Society of Nuisances.
City Commissioners in their Sewer Traps.
A Drove of Oxen excited.
Knackers' Men on their own Horses.
Six Union Doctors.
Slaughtermen bearing Poleaxes.
Four Pigs with Blue Ribbands.
Sulphuretted Hydrogen.
Carbonic Acid
In a Retort borne by Mr. H. Taylor.
Vested Interests
Two and Two.
GOG AND MAGOG BLUSHING.
Deputies in Brass pluming themselves.
Mr. Alderman Sidney blowing the Corporation Trumpet and his own at the same time.

Fevers in Uniform.

Filth in every form.

One of the most interesting features of the history of our movement during the year 1848 was the Vegetarian Boarding House known as Alcott House, Ham Common, and which has already been referred to in the third chapter. It was probably the oldest Vegetarian Boarding Establishment in the United Kingdom.

* You may restrain your laughter.—C. W. F.

On November 6th, 1849, a meeting of London Vegetarians was convened at Aldine Chambers to take into considera-



Mr. George Dornbusch.

tion the propriety of more extensive and systematic exertions being made to influence the people of London. The meeting was adjourned to November 12th, at Arora Villa, Hampstead, when Mr. Turley occupied the chair, and it was resolved that a local committee should be formed in the Metropolis, consisting of Messrs. Viettinghoff, Wiles, Hodgson, G. Dornbusch, Turley, Edwards, Umpleby, King, Evans, Pratt, Reed, Viessieux, and James Salsbury ; Mr. Horsell being treasurer, and Mr. J. Shirley Hibberd, secretary.

Mr. Horsell has been referred to in a previous chapter, and Mr. James Salsbury and George Dornbusch were intimately associated with Vegetarian propaganda for some years. The former wrote a letter to the *Vegetarian Advocate* as far back as February 15th, 1849, in which he stated that his attention had been directed to the subject of Vegetarianism by his friend, Mr. Neesom, and that having abstained from animal food for a period of six weeks, he had been much impressed with its practicability. In later years Mr. Salsbury was associated with Dr. Nichols as publisher of his works, and it will be necessary, therefore, to make reference to him in a subsequent chapter. Mr. Dornbusch had adopted Vegetarianism about 1843, and was an abstainer from tea, coffee, alcohol, tobacco, and drugs of every kind. Mr. Dornbusch's daughter was married to Mr. W. L. Beurle, an active Vegetarian, and one of the prominent workers in the movement against compulsory vaccination.

In 1850 a letter was addressed to Mr. James Simpson and his co-adjutors of the Vegetarian Society, inviting them to attend or send delegates to an American Vegetarian Convention, which was to be held in New York, on May 15th of that year. This letter was signed by Mr. William A. Alcott and the Rev. William Metcalfe, and the comment which was made upon it in the pages of the *Vegetarian Advocate* is interesting, as in a measure foreshadowing the idea of the



Mrs. P. L. Alcott.

Vegetarian Federal Union. The paragraph ran as follows :—

"We hail this communication of our brethren of America with the greatest joy, and call attention to the notice of our columns in relation to

the exchange of members proposed, between our own Society and the American Vegetarian Society to be formed, as being of the greatest importance to the Vegetarian movement in both countries ; and, in point of fact, with the present advantages for the transmission of printed matter to and from America, we look upon the adoption of the exchange as virtually forming, what was pointed to at our annual meeting in July last, ONE GREAT VEGETARIAN MOVEMENT."

The Convention was held in due course, and amongst others who took part therein were Drs. Alcott, Trall, and Nichols, Rev. William Metcalfe, Joseph Metcalfe, Sylvester Graham, Jonathan Wright, etc. Among the Vice-Presidents of the American Vegetarian Society, which was the outcome of this Convention, was Dr. R. D. Mussey, who had adopted a Vegetarian diet about 1836, and whose lectures first directed the attention of Dr. T. L. Nichols to the Vegetarian question. Dr. Mussey was the author of a popular work, entitled "Health : its Friends and Foes," which was published in 1862.

On September 1st, 1849, there was issued from the office of the Vegetarian Society, Aldine Chambers, 13, Paternoster Row, London, the first number of the *Vegetarian Messenger*, a penny monthly magazine, containing reports of meetings or lectures, essays, reviews, correspondence, etc., and it is satisfactory to note that in the preface to the sixth volume, issued some five years later, it is stated that, independent of the private aid of friends, and of the number of copies disposed of by booksellers, some 21,000 copies of the *Vegetarian Messenger and Supplement* were circulated during the year 1854. A few years after its first issue the price of the *Messenger* was increased to twopence.

The second annual meeting of the Vegetarian Society was held in the Town Hall, Manchester, on July 12th, 1849, and many of those who took part in the previous meeting were present. At this meeting, Mr. Isaac Pitman (then described as the well-known author and inventor of the Phonetic System), gave his experience, and stated that he had then been an abstainer from flesh food for eleven years.

In an article published in December of the same year, the following statistics are given, showing that the Vegetarian Society was composed of persons in various avocations of life from a member of the Legislature to the humble labourer :—

STATISTICS OF MEMBERS OF THE VEGETARIAN SOCIETY.*

Member of Parliament, 1 ; County Magistrate, 1 ; Alderman, 1 ; Physicians and Surgeons, 20 ; Ministers, 9 ; Lecturers and Authors, 11 ; Professional men, 55 ; Merchants and Manufacturers, 22 ; Farmers, 8 ; Private gentlemen, 15 ; Tradesmen, Mechanics' and Labourers, 418 ; Students, 11. Males, 572 ; Females, 229 ; total, 801. Abstainers for one year, 672 ; ten years, 210 ; twenty years, 161 ; thirty years, 101 ; forty years, 29 ; whole lives, 82.

By the death of William Wilson, the Bradford philanthropist, the Vegetarian Society inherited a bequest of £100, which was, I believe, the first legacy to the Society. Mr. Wilson was a confirmed Vegetarian, and his aversion to the use of animal food, which he abstained from during the long period of 40 years, is said to have arisen from his intense abhorrence of the cruelties which are inflicted upon animals slaughtered for food. In the same year the movement lost a warm supporter in the death of John Wright, who had been converted to Vegetarianism by hearing a sermon of Dr. Cowherd's as far back as February, 1809. In his early days he had lived by the sea-side, and he was fond of relating how, whenever a dead body was washed on shore from a wreck, it was no uncommon thing to find the eyes, mouth, and several other parts of the body full of shrimps or other small fish, feasting upon the human subject ; and in the same way there had been found in the alimentary canal of large fish which were brought to the market pieces of human flesh. John Wright passed away on April 3rd, 1850, and it was calculated that at his funeral there could not have been less than 400 persons in procession, and 10,000 attending as onlookers.

On April 5th, 1850, an important meeting in conjunction with the Vegetarian Banquet, took place at Padstow, in Cornwall, at which Mr. Simpson presided, and Messrs. J. G. Palmer, J. D. Martyn, R. P. Griffin, Joseph Bormond, and the Rev. Edmund Warne took part. The

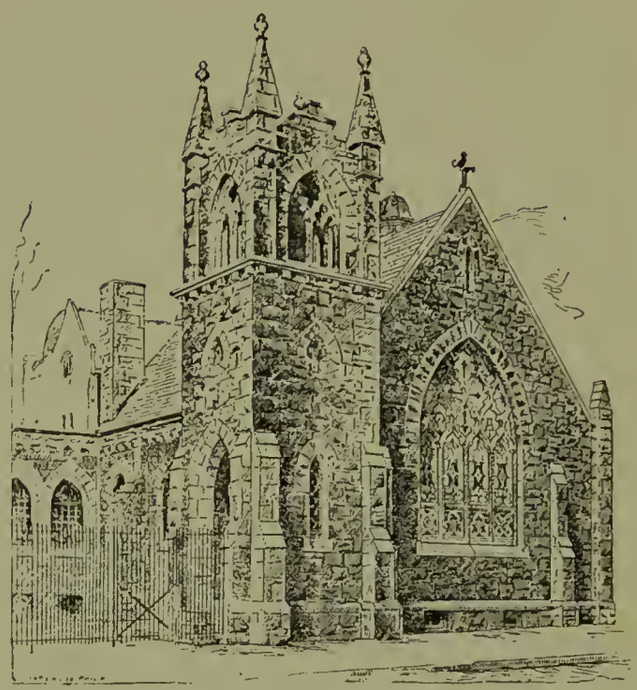
* Printed in the *Vegetarian Messenger*, January, 1853.

THE BIBLE CHRISTIAN (VEGETARIAN) CHURCH IN PHILADELPHIA, U.S.A.



BIBLE CHRISTIAN CHURCH, THIRD STREET, GIRARD AVENUE, PHILADELPHIA.

(Dedicated October 10th, 1847).



BIBLE CHRISTIAN CHURCH, PARK AVENUE.

(Dedicated Easter, 1891).



INTERIOR VIEW OF THE CHURCH IN PARK AVENUE.

success of this meeting was such, that a second one was held in Padstow, on Saturday, April 6th, and as demonstrating the activity of the President of the Vegetarian Society, it may be noted that a soiree at Worcester was held barely a week later, in which Mr. Simpson, Mr. Alderman Harvey, Mr. H.S. Clubb, and others took part.

During the early fifties a number of local Vegetarian organizations sprung into existence, beginning in 1853 with the Liverpool Vegetarian Association, the Leeds, Vegetarian Association, and the Manchester and Salford Vegetarian Association. At the end of 1855 there were local societies at Accrington, Birmingham, Boston, Darwen, Edinburgh, Glasgow, Liverpool, Hull, Leeds, Malton, Rawtenstall and Crawshawbooth, London, and Bolton. Mr. James Simpson occupied the post of President to most of these societies, and helped largely in their moral and pecuniary support, presiding at meetings in all parts of the country, and advocating Vegetarian principles with great earnestness and ability. Thus, in 1855 he was at Accrington, on September 11th; Paisley, on October 2nd; Edinburgh, on October 10th; Glasgow, on October 4th; Newcastle, on October 12th; Dunfermline, on October 17th; and Birmingham, on November 9th; a rapid succession of meetings which was by no means unusual to him.



Mr. John Cunliffe.

On October 12th, 1854, a large and important meeting in the Temperance Hall, Bolton, was presided over by Mr. Simpson, and resulted in the formation of the Bolton Vegetarian Association, of which Mr. John Cunliffe, a well-known Bolton Vegetarian, became Secretary.

The Rawtenstall and Crawshawbooth Vegetarian Association had for its Secretary Mr. William Hoyle, who, even in those days, was prominent as a Temperance advocate. Among the local secretaries of the Vegetarian Society at this period was Mr. John Davie, of Dunfermline, who was born in the year 1800, became a Vegetarian at the age of 46, and died some forty-five years later at the ripe age of ninety-one.

The end of the first decade of the Vegetarian Society's existence was marked by a circumstance which came, not only as a blow to tnat movement, but also to a large number of allied causes. Early in the year 1857 Mr. Joseph Brotherton, whose life formed a connecting link between the Vegetarians of Shelley's day, such as Cowherd, Newton, Lambe, Sir Richard Phillips, Ritson, Nicholson, etc., and those who founded the Vegetarian Society about the middle of the present century, passed away. Joseph Brotherton was born in 1783, and adopted Vegetarian principles at the same time as the Rev. W. Cowherd, of whose church he was then (1809) a member. From 1832 to the time of his death he sat as member of Parliament for Salford*, and was one of its most respected citizens.

His wife, a Miss Harvey materially assisted him in his work, and collected the Vegetarian Recipes, which have since expanded into the comprehensive Cookery Book, known as "Vegetarian Cookery—by a Lady." Miss Brotherton, their daughter, a life

*Mr. Brotherton was an advocate of earlier hours for Parliament, and it is remarkable that, as the *Manchester Guardian* pointed out in 1888:—"after fifty years of reflection and experience, the House of Commons has come to the conclusion that Mr. Brotherton's suggestion had something in it, and has approximated so closely to his proposal that the sittings now as a rule end at midnight. . . . At the end of another fifty years of progress the faithful Commons may decide that the business of law-making may be safely carried on in the daylight." Mr. Brotherton failing in 1837 to secure the adoption of the general principle frequently tried to enforce its special application, and, as Lord Palmerston once happily put it, "had not an enemy on earth except the orator whose flood of eloquence he wished to stem at midnight."

Vegetarian, is living at the present time, 1897. Mr. Brotherton's death at the age of 74, was quite sudden, he having had no illness immediately previous thereto, and indeed having performed his magisterial duties in the Police Court, on the day preceding. His funeral is said to have been the most numerously attended that had been known in the district, the procession having been over a mile long. He was buried in the Eccles New Road Cemetery, Salford, and a bronze statue erected to his memory in Peel Park, upon the pedestal of which is engraved his favourite motto "my riches consist not in the extent of my possessions but in the fewness of my wants."



MR. BROTHERTON'S GRAVE.

CHAPTER VI.

The Second Decade of the Vegetarian Society.



FOR forty years out of the fifty that have passed since the Vegetarian Society was founded, the Rev. James Clark has been intimately associated with its work. Mr. Clark became a total abstainer from alcohol at the age of eighteen, and a Vegetarian when twenty-two. He became a member of the Bible Christian Church in 1853, and, in 1857, when the Rev. William Metcalfe returned to Philadelphia, he was appointed as its minister. In testifying to his own experience of a Vegetarian diet, Mr. Clark pointed out* that he had not been absent from his pulpit through any ailment five services during the forty years he had been minister to the same congregation. Moreover, during that period he has lived not in the outskirts, but in the town of Salford, where from his windows one can see seldom less than twenty factory chimneys belching forth volumes of smoke. "You may think," said Mr. Clark, "that I have had this very good health because I began with a very strong frame, that I belong to a healthy breed, and therefore I could stand this better than some of my neighbours. The very reverse of that is the truth. We have had consumption in our family. I have lost brothers and sisters from that complaint. I have lost none of my own children from that complaint . . . but I inherited a frame with some tendencies towards the complaint that was in our family. I was certainly one of Pharoah's lean kine, so thin as to be a constant subject of reproach and comparison."

For some years Mr. Clark, in addition to his duties as minister of Christ Church, Salford, acted as Hon. Secretary to the Vegetarian Society, and he has worked for many years as a Poor Law Guardian, passing through various offices, and serving subsequently as Chairman of the Board. For over forty years Mr. Clark has been a constant attendant at the Executive meetings of the United Kingdom Alliance.†

The church in which the Bible Christians now worship, under the pastorship of the Rev. James Clark, is in Cross Lane, Salford, where it was removed from King Street. It is about as unpretentious a building as one can conceive of outside, but its interior is bright, cheerful, and comfortable enough. Adjoining it are capacious schoolrooms, and a well-appointed laboratory in connection with the Science and Art Department.

Vegetarianism being, as already pointed out, part and parcel of their religion to members of this Church, it has become the custom for sermons to be preached in connexion with that subject on the Sunday preceding the Vegetarian Society's annual meetings each year. On more than one occasion the Rev. Professor J. E. B. Mayor has preached the sermons

* Simpson Memorial Address.

† In a character sketch of the Rev. James Clark that I published in the first issue of the *Hygienic Review*, the following paragraphs appeared :—"Perhaps the feature in Mr. Clark's character that most strikes one is his shrewd common-sense, a quality that he possesses to such a degree as to mark him out for notice even in Lancashire, where hard heads and keen intellects abound. Whether it be in his discourses to his flock, his imperturbability against the shafts of opponents at Vegetarian meetings, or in the homely associations of his own table, one cannot fail to notice his capacity for going direct to the root of any matter under discussion, and summing it up in a few short, incisive words. . . . In his connection with the Vegetarian movement, Mr. Clark has been a tower of strength to the cause, and especially to the Vegetarian Society at Manchester. In the councils of that Society his advice and opinions carry great weight, and I doubt whether any line of policy to which he was opposed, would ever be attempted."

THE BIBLE CHRISTIAN (VEGETARIAN) CHURCH IN ENGLAND.



REV. JAMES CLARK.

Pastor of Christ Church, Salford, since 1857.



CHRIST CHURCH, CROSS LANE, SALFORD (INTERIOR).

in question, and was, I believe, remonstrated with by his Bishop for so doing. The church contains memorial tablets to Joseph Brotherton, James Simpson, and other deceased members, and has recently been enriched by a handsome memorial window to the late Peter Foxcroft, for many years one of its most respected members.*

In chapter III. reference has been made to William Oldham, another enthusiastic worker in the Vegetarian movement. Mr. Oldham was associated with Mr. Charles Lane and Henry Wright as far back as 1838, and as already mentioned he was subsequently connected with the educational establishment at Ham Common. It was here that he met the late James Smith of Kingston, whose widow is living at the present time. Mr. Oldham was born at Milton, near Woodbridge, Suffolk, in 1790, and he died in the ninetieth year of his age on April the 8th, 1879, having retained his admirable health and youth-like cheerfulness of spirit to the last.

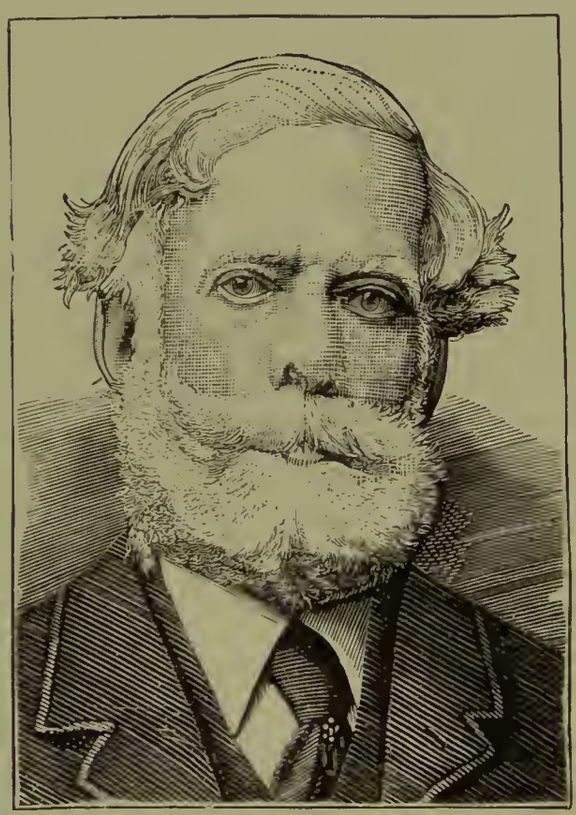
Mr. W. G. Smith, the son of the late James Smith above referred to, is a life-Vegetarian, well-known at Vegetarian gatherings, in and around the Metropolis. The Rev. Charles Lane, one of Mr. Oldham's early associates, died at an advanced age in 1879. He was Rural Dean of Shoreham, and for 34 years Rector of Wrotham, near Canterbury.

In July, 1857, there was announced, in the *Vegetarian Messenger*, the result of a Prize Essay Competition, two sums of £10 each having been offered for the best essays on the following subjects:—

1. "*The Importance of Vegetarianism in connection with Physical, Intellectual, Moral, and Social Improvement of Society.*"
2. "*The best Methods of Promoting the Stability and Zeal of Members of the Vegetarian Society, with suggestions for removing the Hostilities of their Families to the Practice of Vegetarianism.*"

The prizes were awarded to Dr. Frederic R. Lees and Mr. R. G. Gammage.

On November 12th, 1857, Mrs. Harvey, wife of Alderman J. Harvey, died in the



Mr. James Salsbury.

sixty-eighth year of her age, having been a Vegetarian for forty-five years.

The year 1857 was memorable to Englishmen in connection with the Indian

* Mr. Peter Foxcroft was one of the earliest members of the Vegetarian Society. Born in the year 1818, his origin was a somewhat humble one, and by hard striving and careful living he succeeded twice in making what to one of his simple habits was a small fortune.

In his earlier years Mr. Foxcroft was by no means a healthy man, and, as he spent a large part of his life in a cotton factory, with workrooms heated to from 80 to 100 degrees Fahrenheit, it is the more remarkable that he should have out-lived his father, mother, brothers, and sisters—a family of seven altogether. Yet for twenty-six years he was at one mill, never losing a day from sickness. Some time after, having adopted a Vegetarian *régime* and recuperated his health, he was advised to return to his old habits of diet, a course which he adopted only to find to his dismay that all his old troubles returned with renewed vigour, and he finally determined to abandon flesh foods altogether.

Mr. Foxcroft frequently lectured for the Vegetarian Society, and was greatly respected by his colleagues on the Executive of that organization, of which, by the way, he was chairman. He took a deep interest in the Company formed to open Vegetarian Restaurants in Manchester, and spent much of his time at Fountain Street in his capacity of director.

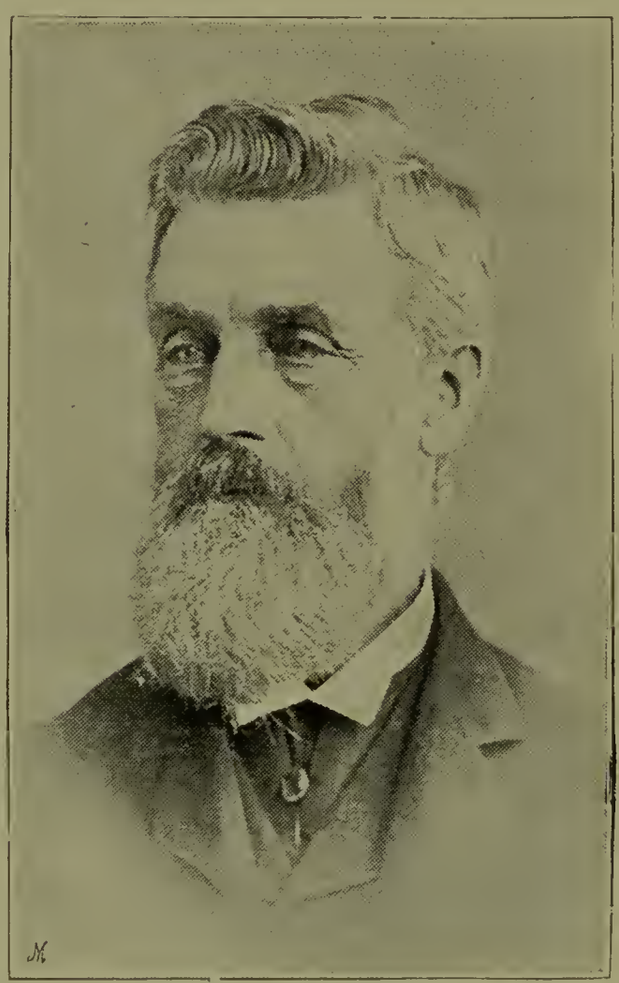
A year or two before his death he gave a donation of one hundred pounds to the Vegetarian Society—a gift, as the Rev. James Clark remarked at the time, not of his abundance, for he was never a rich man, unless, indeed, his riches consisted, like Mr. Brotherton's, not in the multitude of his possessions, but in the fewness of his wants.

Mutiny, though the origin of the revolt has almost been lost sight of. At the time, however, a great deal was said about the criminal folly of the English authorities in running counter to the religious prejudices of the Hindoos. The facts were simple enough. The Minie rifle had been introduced into India, and the cartridge paper in the process of preparation had to be greased. It soon got to the knowledge of the Hindoos that instead of vegetable oil being used for this purpose, the operation was effected with lard, and thus the native Sepoys, and others of the troops of the Indian army, holding in especial abhorrence the flesh of the pig, considered themselves contaminated by having to bite the cartridges in the routine of their duties.

The *Vegetarian Messenger* animadverted upon this question somewhat forcibly, and that Vegetarians were not alone in the opinion that native prejudices had been needlessly outraged,* is evident from the two following quotations :—

"If the issuing of these obnoxious implements of war was not the immediate cause, it is universally admitted to have been, at all events, the pretext, of revolt; and although it has been the fashion to deny that greased cartridges could or did cause the Mutiny, we incline to the opinion that, if they had not been issued to the troops, although there might have been disaffection arising from other causes, there would have been no open revolt. They were, in fact, the match which lighted the train."—*Leeds Mercury*, August 6th, 1857.

"The question of the 'greased cartridges,' which some persons who ought to know better affect to treat with contempt, could never have arisen to shock the religious prejudices of the Sepoys, if there had been British officers who knew and felt that to ask the men to touch the grease of an unclean and forbidden animal was alike insulting to their faith and distressing to their feelings. If there were a regiment of Jews in England commanded by a colonel not a Jew, would such colonel be guilty of the unpardonable folly and cruelty of attempting to feed the regiment upon the flesh of swine, or other animals declared by the Jewish law to be unclean? Such a case could not occur in England. That a similar case did occur in India is, of itself, a condemnation of the carelessness—to use no harsher word—which regulated the slight and insufficient intercourse between the English officers and the Sepoys of Bengal."—*Illustrated London News.*



DR. FREDERIC R. LEES.

It is some satisfaction in this connexion to note that one English officer, the Commander-in-Chief of the Indian army, Sir Colin Campbell, possessed more than a cursory knowledge of the subject of diet, and his instructions, issued at the close of the year 1857, are so intelligent and enlightened on many points as to make them worth quoting here. They at least show that Sir Colin Campbell's observation of the habits of the Rajputs and Sikhs had materially impressed him,

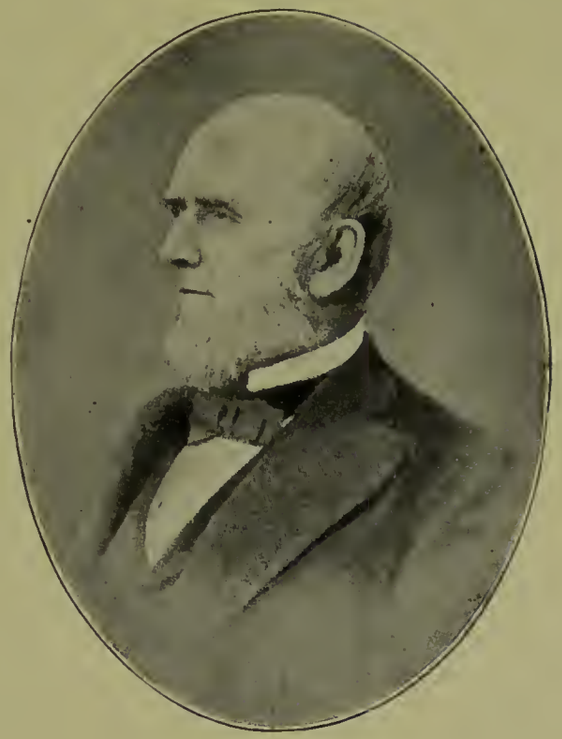
* The following proclamation issued from the mutineers at Delhi, and was afterwards republished among the natives of Calcutta :—

"'Be it known,' say the Sepoys of Delhi and Meerut, to all the Hindoos and Mahommedans . . . 'that the Europeans are united on this point—first, to deprive the army of their religion and then by the force of strong measures to Christianize all the subjects. *In fact, it is the absolute order of the Governor-General to serve out cartridges made up with swine and beef-fat.* For this reason we have, merely for the sake of faith, concerted with all the subjects, and have not left one infidel of this place alive,' etc."



REV. WILLIAM TAYLOR, M.D.

Who suceeeded the Rev. Joseph Metcalfe (son of Rev. W. Metcalfe) on his death in December, 1867; and after four years became a minister of the Universalist Church, Philadelphia and Troy, New York. His successor at the Bible Christian Church was Rev. H. S. Clubb.



MR. SETH HUNT MANN (at the age of 86).

A Veteran Vegetarian of America, who spoke at a Meeting of the American Vegetarian Society in 1859, and lived to the ripe age of eighty-eight, having been a Vegetarian fifty-three years.

and, in the teeth of his strongly-expressed views on the dangers of swine's flesh, and the condition of the "commissariat kine," one can only look upon his suggestions as to salted pork or bacon as concessions to the perverted appetites of English soldiers.

"INSTRUCTIONS ISSUED BY SIR COLIN CAMPBELL, COMMANDER-IN-CHIEF OF THE INDIAN ARMY, 1857.

"Experience proves that the same amount of animal food is not required in a hot climate to preserve health and strength as in the cold one. A large amount of animal food, instead of giving strength, heats the blood, renders the system feverish, and consequently weakens the whole body. The Rajputs of Rajputana, and the Sikhs of the Punjaub, are physically as strong as Europeans, and they are capable of enduring more fatigue, and withstanding better the vicissitudes of the climate of India. This is due partly to race, but chiefly to the nature of their food, of which the staple is wheaten flour made into 'chapatis.' They eat but twice a day; and, although they partake of animal food, they do so in a very much less proportion than is the habit in Europe. The best food for a soldier is that which the country freely produces, and which is nutritious and digestible, and at the same time palatable. The large quantity of pork indulged in by soldiers is most injurious. Pigs are foul feeders; and any one marching one day in the rear of an European regiment, may see the pigs, destined to feed the men, acting the part of scavengers, and clearing off every imaginable kind of filth. The owners and drivers of pigs are the lowest class of natives, who purposely drive their animals over ground where they may find therewith to fill themselves. It can readily be understood that meat thus fed must be unwholesome; and that by indulging in it the blood becomes gradually poisoned and rendered prone to receive any disease. Hermetically sealed, preserved, or salted provisions are noxious, if partaken for a prolonged period, or to the exclusion of fresh food. Bread, when tolerably well made, is, of course, one of the best articles of diet. Biscuits are not so digestible, but they have the advantage of being easily carried, and of being always ready. In the absence of these, flour (*ata*) can always be procured, and *chapatis* (a thin, unleavened cake) are easily made, are highly nutritious, and are perfectly digestible when eaten fresh and hot. When cold and tough they are unwholesome. *Chapatis* can be baked in any quantity on iron plates made for the purpose, and every European should learn (which he can easily do from any native) how to knead and prepare them. Flour can be got from every village, and with it no European detachment need ever be without 'the staff of life.' Rice and *dál* can also be had anywhere. These, boiled separately, and afterwards mixed together, make, with the addition of salt and pepper, a wholesome and nutritious food, well suited for breakfast. Beef is the meat usually furnished to regiments. The lean commissariat kine do not promise much, but it is difficult to procure other meat in sufficient quantity. Slow boiling for two hours will make any meat tender, and the water in which it is boiled makes excellent soup. The addition of whatever vegetables are to be had, of a few slices of salted pork or bacon, two or three handfuls of flour, some onions, and salt and pepper, makes a savoury mess. Rice, boiled in a separate vessel, and afterwards mixed up with the soup, meat, etc., adds to the quantity and quality of the meal, which is wholesome, nutritious, and palatable. Mutton and fowls may occasionally be had as a change; and in the neighbourhood of large rivers, fish makes a useful variety, and can usually be had in abundance.

"Milk is an invaluable article of diet, and should be largely supplied to soldiers.

"Vegetables are essential to the preservation of health. Opportunities for procuring them in quantity present themselves much oftener on the line of march than is generally supposed.

"In cold weather enquiry will prove that in the neighbourhood of nearly every halting-place there are fields of carrots, turnips, onions, and of many native vegetables, such as *bygun*, *ság*, etc.

"A little management on the part of the commissariat agent could obtain these.

"Soldiers should be strictly warned never to eat uncooked or raw vegetables.

"Fruit, when sound and ripe, is beneficial instead of hurtful. Unripe or over-ripe fruit will produce disease. The water-melon and guava are, however, indigestible. The oranges, strawberries, custard apples, louqát, musk-melons, pineapples, grapes, and lichis can be partaken of with advantage."

At the ninth annual meeting of the American Vegetarian Society* an interesting paper was read from Dr. Alcott, the President, entitled, "Is Fat Meat a Preventive of Pulmonary Consumption?" It appears to have been written chiefly with the view to reply to some arguments advanced by Prof. Charles Hooker, of New Haven, Connecticut. In the course of his communication Dr. Alcott said:—

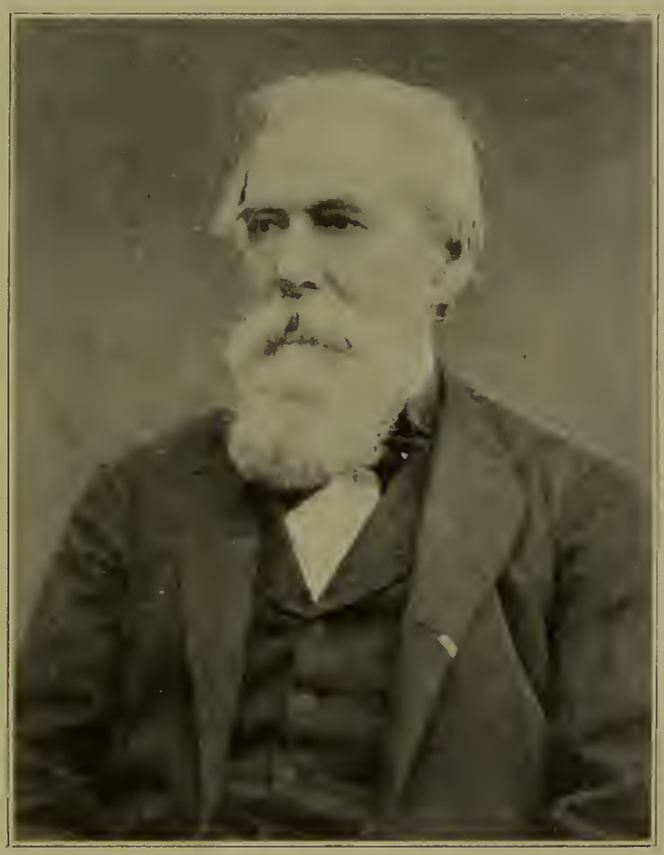
"The British Vegetarian Society has been in existence more than ten years. As early as 1850 it embraced more than 600 members. The number gradually increased—say in three or four years—to some 850 or more. Now I have before me a table of their mortality for ten years after the formation of the Society, from which it appears that the average rates of that mortality from every cause, including casualties, did not exceed the *half of one* per cent., or one person annually in every two hundred members. The average longevity of this small percentage was, moreover, fifty-one years and five months. These

* Wednesday, September 2nd, 1858.

members dying at so great an average mortality do not favour the idea that the disuse of fat meat encourages consumption or any other disease.

"This statement is the more striking when we consider that as early as the second or third year after the formation of the Society more than two-thirds of its members were between the ages of fifteen and forty-five years, or at the period of life which is admitted on all hands to be the most productive of phthisical diseases!

"Should it be said for aught which appears these individuals may have eaten oil in other forms, such as butter, olive oil, etc., my reply would be that I have no doubt many of them made use of butter more or less; but my acquaintance with both English and American Vegetarians has *not* led to the discovery that they use *more butter* than those individuals who use both butter and animal food; and some of them use very little either of butter or oil."



Mr. T. H. Barker.

These remarks of Dr. Alcott's are specially interesting in view of a dispute which took place about the same period, and was reported in the *Times* newspaper. It arose owing to the refusal of the George Assurance Company to recognise the validity of a life assurance policy of a Mr. Huntley, and the case was tried before Judge Pollock, who delivered himself of the rather foolish remark in questioning a witness: "In all probability, then, if the deceased had eaten animal food and taken a little wine, he would have been alive now?" The special stupidity of the question lay in the fact that, as transpired in evidence, the deceased frequently received presents of game, was very fond of shooting, and ate roast beef. Somehow the idea got about that the deceased was a Vegetarian, and this led Mr. G. Dornbusch to write to the United Kingdom Provident Institution asking for an assurance that the validity of the policy he held from that Company would not be impugned on account of his Vegetarian practice. In reply he received the following letter:—

"United Kingdom Provident Instituton,
"*London. August 12th*, 1858.

"Dear Sir,—I have not seen the case to which you refer, but can't imagine that a man's being a Vegetarian could invalidate his policy.

"We have more Vegetarian members than yourself, and are quite willing to take the risk of their shortening their lives by eschewing animal food. You need be under no apprehension that your policy will ever be disputed by the United Kingdom Provident Institution.—Yours truly,

"To Mr. Dornbusch. W. R. Baker."

In the *Vegetarian Messenger* for March 1st, 1859, there appeared the following advertisement:—

BOCKING ACADEMY, ESSEX.

Conducted by C. Prout Newcombe.

At this School a sound English Education is given to qualify the scholar for commercial and literary pursuits; also instruction in Languages, and the higher branches of study, as may be required.

The children of Vegetarians carefully attended to in accordance with the principles of the Vegetarian Society.

Terms:
20 to 24 gs. per annum.

Mr. C. Prout Newcombe subsequently went to Australia, but returning to this country a few years back opened a similar establishment in the North of London. His son, Mr. A. C. Newcombe has had a successful career as a civil engineer, and has spent many years of his life in India, sometimes being in parts of the country where he would not see a white man for weeks together. In a quiet way, he has done much to spread a knowledge of Vegetarian principles and has written and printed at his own expense an excellent and convincing pamphlet on the subject

for private circulation amongst the English people in India.

On September 2nd, 1859, the movement suffered an irreparable loss by the death of Mr. James Simpson, the President of the Vegetarian Society. He was the youngest son of James Simpson, Esq., one of England's princes of trade, and proprietor of extensive print works at Church, near Accrington. His mother had trained him to avoid the use of food which could only be obtained by the infliction of pain, and he was thus a Vegetarian during the whole of his life. With his father's wealth he inherited his energy of character, and his extreme conscientiousness was shown by the fact that, though intended for the law as a profession, he abandoned the idea when his attention was directed to the temptations placed in the way of lawyers to plead their clients' cause, whether just or not. Amongst the various movements which had the advantage of his active sympathy and support were total abstinence, free trade, peace, etc.

In his advocacy of Vegetarianism he was both argumentative and eloquent, and whilst most uncompromising in his enunciation of what he regarded as truth, whether popular or not, he was ever characterized by his courtesy and gentleness towards his opponents. The splendid banquets which were associated with the earlier annual meetings of the Vegetarian Society, and which were provided at a vast expenditure of time and money were due to his liberality. His aid to the cause, in pecuniary contributions, could hardly be estimated, as in addition to a large annual subscription, the greatest portion of the burden of the expense of the Vegetarian Society's operations was defrayed from his private purse. The support given to the *Vegetarian Messenger* by Vegetarians was a most inadequate acknowledgment of the services it had rendered to the movement, and it was only the substantial help which Mr. Simpson gave that enabled it to be issued during the earlier years of its existence.

This is not the place to dwell at length on Mr. Simpson's private charities, but it may be remarked that, in all that he did, he gave time and thought, and exercised judicious discrimination. Mr. Simpson died comparatively a young man, in the forty-eighth year of his age. He had been ill for some months previous, and that his breakdown was caused by over work, there can be no serious doubt. Constitutionally, Mr. Simpson was never a robust man, and Mr. Nicholas Chadwick, writing in the *Manchester City News* describes him as having been "of a weakly and delicate constitution at his best, physically speaking, but a poor specimen of humanity." The Rev. James Clark, writing in the same paper, declared that Mr. Simpson, during his last illness, remarked to the following effect: "Let there be no mistake as to the cause of my illness, my diet has nothing to do with it, it arises from incessant over work of the mind;" and Mr. Clark adds that those who knew Mr. Simpson personally could well accept that statement.

The death of Mr. Simpson brought about a great change in the Vegetarian movement, for he had expended during the last five years of his life, not less than £5,000, and although it was his wish that a similar sum should come to the Vegetarian Society as a bequest in the event of his death, circumstances arose which prevented that bequest ever been paid over to the Society.

The result was, that although Ald. Harvey and many other supporters of the movement did their best to maintain the work, it was found necessary to economise in many directions, including the publication of the *Vegetarian Messenger*.

It has been suggested that the death of Mr. Simpson brought about the collapse of a number of local societies which he had helped to found between 1850, and 1855, but it is a fact that for some time previously to the unhappy event referred to, several of these organizations had not displayed much vigour, thus, in June 1859, attention was directed in the *Vegetarian Messenger* to the inactivity of some of these local organizations, "a knowledge of whose existence during the period had been kept up rather by the announcements on our cover than by any formal reports in the department."

Mr. T. H. Barker was amongst the earliest and most devoted of the workers

in the Vegetarian Society, having been enrolled as a member on the 14th of



DR. T. L. NICHOLS.

April, 1850. He was intimately associated with the work of the United Kingdom Alliance, to whose interest he devoted a remarkable power of organization, unfailing faith, and unstinting effort. In his early years he had been somewhat frail and delicate in health, a circumstance that probably directed his attention to a study of that subject, and resulted in the adoption of a regimen from which flesh food, alcohol, and narcotics were excluded. For a time he was joint hon. secretary of the Vegetarian Society, and at the time of his death, June 26th, 1889, he was a vice-president of that organization. His excellent little pamphlet, "Thoughts, Facts and Hints on Human Dietetics," had an extensive circulation, and as a speaker Mr. Barker was persuasive and effective.

Dr. Thomas Low Nichols came to this country in the autumn of 1861, whilst the war between North and South was at its height. Landing at the London Docks, after strangers, with only two pens to earn their daily bread, he and his wife found unexpected hospitality and kindness. The war had awakened some interest in American affairs, and Dr. Nichols, ever a capable journalist, soon contributed articles on his native country to English periodicals, and a firm of publishers issued these in book form under the title of "Forty Years of American Life."

Dr. Nichols was born in 1815 in Orford, Grafton county, State of New Hampshire.

According to his own account he learnt the principles of Vegetarianism of Sylvester Graham and Professor Mussey in the year 1835, and the effect of a Vegetarian diet was to perfectly restore his health, which had not been very good previously—to give such health that for five years he never could remember that he had the sensation of pain anywhere, from any cause whatever, and only once during fifty years did he recollect losing one day through being disabled from his ordinary work.

Settling down in England, Dr. Nichols established himself at Aldwyn Towers,



MRS. NICHOLS.

Malvern. In 1875 he started the *Herald of Health*, which was published by him in

conjunction with the late Mr. James Salsbury. He continued to edit that magazine until 1886, when he wrote his "Valedictory," and the *Herald of Health* being subsequently issued by Mr. James Salsbury and edited by Mr. Charles W. Forward down to the year 1890.

Dr. Nichols lectured on diet and similar subjects in various parts of England, and issued a number of books and pamphlets, some of which had a remarkably large sale; thus of "Esoteric Anthropology" there were sold over 100,000 copies, which must have yielded several thousand pounds in royalties to its author, who could well afford to write that he had "no reason to complain of the success it has had." His little book, "How to Live on Sixpence a Day," published in 1871, was the beginning—"the thin end of the wedge"—of all his sanitary work in England. "How to Cook" was a compilation, with a few original chapters, intended not only to be useful as a general cookery book, but a help to those who wished to reform their diet. "Count Rumford" gives a brief biography of that great reformer and tells of the means by which he banished beggary from Bavaria. At the end of 1877 Dr. Nichols issued a pamphlet, entitled, "The Diet Cure," of which the special feature was its advocacy of a reduced quantity of food as a means of curing disease and maintaining health.

"Human Physiology the Basis of Sanitary and Social Science" was another volume of some 500 pages, probably his best work, as it was certainly the most comprehensive. Some of the most active and prominent workers in our movement at the present day—among whom may be mentioned the Rev. Professor Mayor and Mr. Ernest Bell—confess to having had their attention directed to the merits of Vegetarianism by a perusal of Dr. Nichols' works.

As a speaker Dr. Nichols, though somewhat slow in his delivery, was clear and interesting, and his addresses always read well when reported. He was always willing to deliver addresses in connection with the Vegetarian movement, and in the days of the National Food Reform Society, he frequently lectured for that body at Franklin Hall and other places.

The London Sanitary Depôt, which was opened by Mr. James Salsbury for the sale of Dr. Nichols' works, was the means of spreading, to a large extent, the principles which he advocated, for not only did his works produce a large amount of correspondence, but the novelty of a bookseller's shop being devoted to works on hygiene, attracted a number of passers-by, and thus frequently sowed seeds in the minds of those who would not otherwise have become acquainted with the principles of Food Reform.

Speaking of his personal habits, at the meeting of the National Food Reform Society held in Exeter Hall, London, in 1881, Dr. Nichols told his audience that he had sometimes eaten three, sometimes two, and sometimes one meal a day, and found each practice suit him very well. He did not know that one was to be preferred to the other, but his experience was that the less he ate, the better he felt, but, of course he did not know how far one might carry a low diet in practice, though as for the ability to work, to say nothing of the clearness of the mind, the smaller the amount of food (down to a certain point of course) the better, certainly for brain work.

Advancing age and partial failure of eyesight caused Dr. Nichols to retire from active work when he was between seventy and eighty years of age.

Mrs. Mary S. Gove Nichols, who assisted him so materially with his work, secured for herself many friends in this country. Like her husband she wrote to the columns of the *Herald of Health*, besides publishing one or two special works, notably "Jerry, a Novel of Yankee Life," "A Woman's Work in Water Cure and Sanitary Education," etc. The "Health Manual and Memorial," by Dr. T. L. Nichols, gives a good account of her life and work.

Mrs. Nichols inherited both cancer and consumption. By the aid of the water-cure and a Vegetarian diet, she succeeded in combating both, and lived a busy and useful life for seventy-four years. On her seventieth birthday she said "now I am ready to go at any time, for I shall not disgrace my principles." Two years before her death, which took place on May the

30th, 1884, she fell and broke and otherwise injured a thigh bone, which resulted in severe and almost continued neuralgia. This gave her less power to resist the cancer gnawing at her breast. She bore it all with heroic and saintly patience, working for others to the last. Mrs. Nichols was a member (No. 445) of the Vegetarian Society, having joined it as long ago as 1849.

In 1867 Professor F. W. Newman corresponded with the Vegetarian Society, with the result that he finally adopted a Vegetarian diet, an announcement to that effect appearing in the *Vegetarian Messenger* for April, 1868. In the course of some comments upon this fact, the following remarks appeared: "The adhesion of such a gentleman is no ordinary event. Professor Newman is a man of noble intellectual endowments, and of vast and varied culture, an author of no mean repute, a deep and clear thinker, a writer whose style is lucid, penetrating and vigorous, and whose moral instincts and aspirations are of the purest and noblest character and tendency. We need hardly say that Professor Newman has not hastily or in any whimsical mood adopted this change of dietetic habit. His mature age, and his philosophic spirit, would lead him to look closely and thoroughly into the facts and the arguments for and against the system before he would venture to make so decided a change. He is no man to take leaps in the dark, but he is singularly gifted with foresight and with that noble element of common-sense and practical sagacity that so many learned philosophers are eminently deficient in."



PROFESSOR F. W. NEWMAN.

President of the Vegetarian Society, 1873-84.

VEGETARIANISM IN AMERICA.

THE SHAKER COMMUNITY OF MOUNT LEBANON, N.Y.



MARTHA J. ANDERSON.



ELDRESS ANNA WHITE.



SHAKER VILLAGE, MOUNT LEBANON, NEW YORK, U.S.A.

CHAPTER VII.

Some Veterans and Statistics.

DR. WILLIAM ALCOTT, the President of the American Vegetarian Society, died some six months after the meeting of that organization referred to in the previous chapter, the exact date of his death being March the 29th, 1859, so that this year lost the American Society its president, and the English Vegetarian Society Mr. James Simpson. Dr. Alcott had suffered from constitutional ill-health, but his Vegetarian practice enabled him to maintain his strength and pursue an active and useful life. He was an able speaker, and a somewhat prolific writer, no less a number than 108 volumes being the work of his pen. His son, the Rev. W. P. Alcott, has consistently followed the Vegetarian system of diet, and has been for many years one of the most active supporters of the Vegetarian Society of America, of which he is a life member. His excellent address at the Vegetarian Congress at Chicago (1893) was included in the special number of the *Hygienic Review*.



The late Mr. Peter Foxcroft.

Dr. William Alcott's widow, Mrs. P. L. Alcott, is still living (1897), being now in her eighty-sixth year. Portraits of Mrs. W. P. Alcott and her son, W. D. Alcott, and daughter, Miss Mary A. Alcott, appeared on page 21, and on page 27, Dr. William Alcott's daughter, Mrs. Phœbe A. Crafts, and her children, Walter N. Crafts, Phœbe R. Crafts, and Catherine A. Crafts. These pictures are interesting as showing a family of Vegetarians down to the third generation.

In the year 1866 Eduard Baltzer raised the standard of Vegetarianism in Germany, where Gustav Struve had some thirty years previously broken the ground with his "Mandaras Wanderungen," and Dr. Zimmermann had issued his "Weg zum Paradies" in 1844. Already Herr Emil Weilshaeuser had been acting as corresponding secretary of the English Vegetarian Society, and had translated many English and American works on this subject, into the German language, but Baltzer was the first to organize a Vegetarian Society in the Fatherland. This organization was founded on April the 21st, 1867, at Nordhausen, and was soon followed by similar societies at Vienna, Berlin, and Stuttgart. In the following year, 1868, Baltzer founded the *Vegetarische Rundschau*, now edited by Dr. Hugo Zeidler, and the first Vegetarian Restaurant in Germany appears to have been opened about 1875 in Leipzic.

A testimony to the value of a Vegetarian diet that has often been quoted was that of Dr. S. Nicolls of the Long-

VEGETARIANISM IN GERMANY.



HERR ERNST HERING.

President of the Deutscher Vegetarier-Bund.



EDUARD BALTZER

The Father of Vegetarianism in Germany

ford Union, whose returns showed that the death-rate in that establishment was lower than any of the other Unions in Ireland, whilst the expenses also were less. Dr. Nicolls was Medical Officer to the Longford Union for sixteen years, and he had never administered any sort of strong drink, nor given flesh meat in any form to the patients in the workhouse infirmary during that period.* The poor law commissioners sent three medical inspectors down to the Longford Union to enquire into the subject, and they had reported that the treatment had been entirely successful.



THE LATE MR. JAMES BURNS.

In the *Dietetic Reformer* for October, 1866, there appeared a letter from Mr. James Burns, reporting a lecturing tour which he had undertaken, and another he was about to undertake, in both of which Vegetarianism formed an important feature. Mr. Burns, whose time was greatly taken up in connection with the subjects of Spiritualism, Phrenology, etc., and who was for many years editor of the *Medium and Daybreak*, was born in Scotland, and his early vocation was that of a gardener. From this humble beginning he rose by hard work and self-sacrifice to the respected position he latterly occupied and his death in 1895 was a loss to the Vegetarian movement, for which he was always ready to use his voice or his pen.

In the early days of the movement athletic feats by Vegetarians were not so common as of recent years, and amongst them, Mr. William Lawson's ascent of Mount Blanc is worthy of note. At the Vegetarian Society's annual meeting in 1866 Mr. Lawson described how he ascended Mount Blanc in company with an American gentleman, who was a beef eater and brandy drinker, and who got tired before he reached the top, whereas Mr. Lawson, who was a Vegetarian, was quite free from fatigue.

Thomas Shillitoe, the Quaker Missionary, was for the last fifty years of his life both a total abstainer from alcohol and a Vegetarian. He was a pioneer of many movements that are yet in progress, and some of which are even now looked upon as Utopian. He visited six hundred whisky dens and haunts of vice in Dublin alone, in pursuit of his philanthropic work, and an excellent record of his self-denying labours is contained in a book published by Messrs. Partridge, of Paternoster Row, in 1867. Mr. Shillitoe

* The following is a copy of Dr. Nicolls' report of the Fever Hospital for the year 1864-5:—

Fever Hospital Report.

FEVER.—Remained, 0; fever, 1; smallpox, 1; total, 2. Remained, 1; admitted: interns, 70; externs, 71; total, 142. Recovered, 135; died, 7.

SMALLPOX.—Remained, 1; admitted: interns, 38; externs, 9; total, 48. Recovered, 47; died, 1.

SCARLATINA.—Admitted: interns, 24; externs, 9; total, 33. Recovered, 30.

MEASLES.—Admitted: interns, 4; externs, 4; total, 8. Recovered, 8.

lived to between eighty and ninety years of age.

At the twentieth annual meeting of the Vegetarian Society William Lloyd Garrison, the great anti-slavery advocate was present, and spoke sympathetically of the Vegetarian cause, and Mr. Barker, who had introduced him, afterwards referred to the period when, as a young man, Garrison had reduced his diet to bread and water for many months in order that he might save a few pounds and start the *Liberator* on behalf of the Emancipation movement.

In the *Morning Star* of May the 26th, 1868, Mr. Henry Vincent describes a visit to the Shakers of New Lebanon, which is interesting by the fact that it introduces the name of Elder Frederick Evans, whom Mr. Vincent described as "a tall man with an earnest thoughtful face and a pleasant play of grave humour round the mouth. He appears to be over sixty years of age. He is affable in his manners and anxious to communicate his opinions to enquirers."

The following interesting account of the Community of Shakers, at Mount Lebanon, New York, and elsewhere, was furnished by Daniel Frazer, at the invitation of the Rev. H. S. Clubb, Minister of the Bible Christian Church, Philadelphia:—

"There are fifteen societies in the United States, extending from Maine to Kentucky. These are formed of families of from two to six in a community, each of which, under the counsel and direction of a central Ministry or Bishopric, has charge of its own affairs. In each family there are two Elders and Eldresses, who hold parental government, and spiritual ministration, and also have general oversight of business, counselling with the Deacons and Deaconesses who have charge of, and provide for, temporal needs. As there is perfect equality of the sexes in our home, guaranteed by the law of absolute purity, which frees women from masculine dominance, the sisterhood are insured the right to manage their own affairs, to carry on such work as they deem proper and profitable in earning an honest livelihood. All labour, from the least to the greatest, according to strength and ability, and individual faculties find scope and expanse in the varied industries that sustain the United Inheritance.

"It is essential to good health that meals should be eaten at regular intervals. In the orderly round of our Shaker life, we never vary from stated hours; breakfast is at six in the summer (half an hour later in winter), dinner at twelve, and supper at six. We have a light and airy kitchen, divided into cooking, baking and dining rooms; good soapstone ovens, heated with coal from beneath; a first-class range, with large copper boiler;



The late Mr. William Couchman.

suitable cooking utensils, mostly agate ware; these, with plenty of hot and cold water in the various departments, make our work comparatively easy. We have also another model arrangement—a cooling room on a level with the kitchen—which saves much backache and weariness, and answers the place of a refrigerator, or downstairs cellar. It is built of stone by the side of the coal receiver; around the sides are coils of iron pipe through which the cold mountain water circulates, and then passes into two Portland cement sinks, where we set away the food in earthen crocks. We find it keeps much better than when put

on ice. There are some board shelves at the side, which we find very convenient.

"For a family of between fifty and sixty members, we have six sisters and a little girl to perform kitchen duties, and one to attend to company; no other work is required of them outside of the culinary department. These change with others every second or third month—from four to six weeks a term.

"It lessens the labour considerably not to cook meat, and after some twenty years' experience, we find we can do as well without it. There are veteran Vegetarians among us who have worked many years in the field of reform, but with most of us it has been a gradual growth.

"Our breakfast usually consists of oatmeal or wheat mush, baked or boiled potatoes, tomatoes cooked with milk and bread crumbs, warm apple sauce and Graham pie.

"Dinner is more varied. There are three kinds of vegetables sometimes the addition of soup, plain fruit sauce, either pie, pudding or other desert.

"For supper we have boiled rice with sugar and cream, or mashed potato, tomato stew, apples baked, or in sauce and preserves. We frequently have the addition of fresh creamed cottage cheese,* or crisp celery; the latter we think good for the nerves. The green stalks of celery are cut up in small pieces and cooked until tender which takes several hours. Season when half done; when ready to take up, add a little thickened milk or cream, and put on nice slices of toasted bread.

"The water in which potatoes are boiled makes a delicious soup, by adding a little egg batter, a pinch of parsley, seasoning, and a cup of milk, cream or a bit of butter. The best part of the potatoes is usually thrown away.

"We put up three or four hundred gallons of tomatoes every season. Cooked in various ways, and eaten in moderate quantities we consider them a healthful article of food. Our chief method is this: To one quart of boiling tomatoes add one quart of cold milk; (if it all strings together do not be alarmed, it will boil out), when it foams up well, add some rolled cracker or bread crumbs, let it boil the third time, season to the taste with salt and pepper, add a little cream or butter, and serve boiling hot from a covered dish.

"Tea and coffee are used on our table in moderate quantities, no one taking more than one cupful at a meal; some prefer hot water. Hot beverages should be made of freshly boiled water; if it has stood in the tea-kettle over night it is not fit to use.

"No one can well abstain from a meat diet unless he has good bread. We have three kinds on the table at each meal; white bread, also unleavened and leavened, made of unbolted wheat which is washed and ground fresh at home every week. Warm rye and Indian bread, baked six hours in a covered iron dish, is nice for breakfast; so is oatmeal made into bread.

"With a moderate amount of skill, and an interest in hygienic methods of preparing food, a good housekeeper can place on the table many appetizing dishes cooked without fat or soda. The more one becomes accustomed to plain food the finer grows the sense of taste; rich, greasy viands become alike obnoxious to sight, palate and stomach.

"Would it not be better for the poor to save their hard earned dollars and buy fruit for their families, thus preventing a feverish condition of the blood, engendered by too much heavy food? We are increasing our fruit crop every year. Grapes are especially wholesome and are much cheaper and more palatable than drugs.

"We have but little serious sickness in our family, and seldom call on the doctor. People are not as strong physically as were their ancestors, but those who come amongst us in ill health usually improve in a short time; especially is it so with children. We have taken some frail ones who have grown stronger. Some must always battle with inherited tendencies to disease, but if they live strictly moral lives, and adhere to hygienic laws they will live more comfortably. Great good is attained in this direction by fortifying the mind against the ills of the body, and rising superior to them.

* Curd Cheese.

VEGETARIANISM IN AMERICA.

THE SHAKER COMMUNITY OF MOUNT LEBANON, N.Y.



ELDER ROBERT.



ELDER FREDERIC W. EVANS.

Belle Bullhouser.
Daniel Offord. Sarah Burger. Mabel Lane. Lydia Staples. Walter Sheppard.
Charles Greaves. Eldress Anna White. Grace Bowers. Agnes Lee.



Rosetta Stephens. Lucy Bowers. Isabel McLeod. Elder F. W. Evans. Louisa Bell. Jane Cutler. Cora Vinneo.

GROUP OF VEGETARIANS, NORTH FAMILY SHAKERS, MOUNT LEBANON, NEW YORK, U.S.A.

"We have not had a fever in the family for thirty years. Judicious water treatment, simple massage, and the use of hot herb drinks, are our methods of cure in cases of sickness.

"Three of our large houses are heated by steam. The dwelling containing the sleeping apartments breathes. In the roof, directly over the stairways at each end, there are large Archimedian ventilators; they are kept open in warm weather, but are closed in winter because cold air comes down in large quantities. In the base-boards of the rooms are ventilators; also over the doors and in the chimneys. On the outside of the house, directly back of the heater, there is an aperture which conveys air up through the tubes of the radiators, so there is a warm as well as a fresh atmosphere to breathe; it is a circulating current all through the room.

"The cold air is drawn from the floor and heated, so we have no cold feet nor overheated heads. Two-inch width boards are used under the lower part of the windows; this gives a current of air between the sashes, and there is no draught.

"When people turn night into day, and keep in a state of unnatural excitement, there is no normal sleep; hence the increasing use of narcotics. The old adage, 'Early to bed,' etc., contains a goodly amount of wisdom. The members of our household usually return by nine o'clock, or earlier if they choose. The quietness and harmony of our surroundings enable most persons to sleep well. We rise at five or half-past five A.M.; the early chores are done, such as milking, taking care of teams and furnaces by the brethren, kitchen and dairy work by the sisters. Some of us make it a rule to go out in the fresh air, breathe deeply and take a little exercise before breakfast. As soon as we are up, all the bed clothes are taken off and laid across chairs and nicely aired. The windows are thrown wide open during the breakfast hour, and, if the weather is mild, all the forenoon until half past eleven, when the rooms are put in order. No one sleeps on a feather bed; we have bedsteads on rollers so they can be easily moved about; the footboard is low, and the bed-clothes hang loosly around the sides, so the air can have free circulation. We use wire spring beds and have mattresses. Great attention is given to drainage, so we do not have sewer gas to breathe. Our bath-rooms and water-closets are all well ventilated.

"We have no allotted hours of labour, as we are not wage-slaves of a soulless corporation; we all have a united interest to build up our communistic home, where all share equally the blessings of existence. Formerly, brethren had occupations that kept some indoors most of the time, such as putting up seeds and broom making; competition has ruined their business, and they are obliged to do what little they can in the line of farming, gardening and orcharding to get a living. We have some carpentering and mechanical work that occupies the time of a few.

"The sisters make white shirts by water power. The younger sisters are the operators; they run the machines eight hours a day and frequently change employment. Those who are in places of care and trust usually work the hardest, and their hours of toil are the longest, because there are many duties devolving on them. In a communistic home the Scripture is fulfulled: 'He that would be greatest among you, let him be the servant of all.'

"The day of cloth weaving is past—an industry that was carried on many years in our societies. Fabrics are procured more cheaply than we can make them by hand, but none are so durable. We do our own tailoring and dressmaking and knit our own hose, especially for winter wear, from home-made woollen yarn. The clothing of the sisters is more uniform in style than that of the brethren and we change our fashions only when we can make a garment more comfortable and comely. The sisters wear knit or flannel underwear in winter, and our skirts are attached to waists. We do not encase ourselves in corsets, believing that nature constructed the intercostal muscles and ribs to be self-supporting, and that any artificial aid weakens the thorax and compresses the vitals to the detriment of the health, besides destroying freedom of motion. We have good, warm, home-made shoes, common-sense and comfort-

able in every respect, so we can take a firm, elastic step, and are not tortured with corns, bunions, and chilblains, which come from wearing tight shoes and thin stockings. Our light lace caps save us from wearing wads of false hair, and from hours of hair dressing.

"Great improvements have been made in the past few years in labour-saving machinery. Our washing is done with much less drudgery. A good mill for cleansing the clothes, and a wringer, both run by water power, save muscular strength. In summer our clothes are dried out of doors on stationary galvanized wires on a well-kept lawn; in winter, by hot air in a small room. We have a brother who is an excellent machinist to whom we are indebted for many conveniences.

"We seldom leave home except on duty. In summer and winter the family has a day's outing, and sometimes a company of brethren and sisters visit other societies, or spend a few days from home for a change and recreation. The boys attend school in winter, the girls in summer, and when they are not in school they are receiving an industrial education, mingled with innocent amusements. The younger sisters have an hour for music each day, and in the summer evenings take great pleasure in playing croquet on the lawn or taking a pleasant walk through the orchards and gardens; they also have flower beds requiring their care and attention. Our evenings are spent in reading, writing and knitting; we have some kind of meeting nearly every night, either for worship, general reading, singing or mutual improvement.

"We endeavour to keep well informed on general topics of interest and reform; many papers are taken in the family, both secular and spiritual, and as we do not believe in light reading or frivolous amusements, we strive for ethical and æsthetic culture on the higher planes of thought and life."



REV. H. S. CLUBB,

President of the Vegetarian Society of America.

One of the earliest workers in the Vegetarian Society, and for many years past Minister of the Bible Christian Church, Philadelphia.

The name of another veteran representative of Vegetarianism appears in the pages of the *Dietetic Reformer* about this period. Mr. William Couchman, who had commenced the practice of Vegetarianism about the year 1857, was born at Headcorn in Kent, in the year 1806. In his capacity as a commercial traveller he was frequently brought into positions where his principles were put to a severe test, but he stood firmly to his guns both as a Vegetarian and a total abstainer. At various times he resided in London, Newcastle, Tynemouth, etc., and was a member of the Swedenborgian Church, from among whose followers many zealous adherents to Vegetarianism have been recruited. His little pamphlet, "How to Marry and Live Well on a Shilling a Day," was at one time well known, and had an enormous sale.

He passed away at the ripe age of eighty-eight, regretted by a far wider circle than mere relatives or personal friends.

Nor must I proceed further without mentioning Rev. Henry S. Clubb, whose name is met with in the earliest records

of the Vegetarian Society, he having been very active as a lecturer on behalf of that organization. Mr. Clubb had become associated with Vegetarian workers some seven years prior to the formation of the Vegetarian Society, and articles from his pen appeared in the *Concordium* and the *Truth Tester*, and it may be mentioned that it was he who wrote the report of the first annual meeting for the *Vegetarian Advocate*. Later on he edited the *Vegetarian Messenger*, and in 1853 left England for the United States, where he has been down to the present day one of the most active and respected workers in the Vegetarian cause, and is at the present time editing the official organ of the Vegetarian Society of America—*Food, Home, and Garden*. Something like sixty years of Vegetarian work do not appear to have damped Mr. Clubb's ardour or diminished his enthusiasm for the advancement of Vegetarian principles, which he has maintained under the stress of all kinds of difficulties and what, to many men, would have proved disheartening influences.

In the year 1866 the following interesting statistics were published concerning the membership of the Vegetarian Society:

NAMES ON THE BOOKS.

Males.	Females.	Total.	Percentage of Males.	Percentage of Females.
543	158	701	77·5	22·5

OCCUPATIONS.

Gentlemen ..	15	Gentlemen	15	2·1
Clerical	8			
Medical	10			
Scholastic ..	22	Professional	79	11·3
Lecturers ..	5			
Other Professions	34			
Clerks, etc. ..	53	Clerks, etc.	53	7·5
Manufacturers ..	13			
Merchants ..	17	Commercial	164	23·4
Tradesmen and Agents ..	134			
Farmers	7	Farmers ..	7	1
Overlookers ..	9			
Artisans	146	Artisans ..	174	24·8
Labourers and Servants ..	19			
Unclassified ..	21	Unclassified	21	3
No Returns ..	188	No returns	188	26·9

NOTE.—Here all classes of society are fairly well represented. Intelligence accepts Vegetarianism as true and adapted to mental cultivation, while Labour demonstrates its sufficiency for supporting physical health and exercise. "No returns" includes most of the female members, and probably also some gentlemen of independent means.

LENGTH OF VEGETARIAN EXPERIENCE.
A.—EXCLUDING "WHOLE LIVES."

Sex.	No. of Returns.	Total Experience.		Average for each.	
		Years.	Months.	Years.	Months.
Males ...	504	7,534	0	14	11
Females ...	124	2,062	11	16	7
Total ...	628	9,596	11	15	3
Whole Lives ...	38				
No Returns ...	35				
On Books ...	701				

NOTE.—Observe female persistency in Vegetarianism.

LENGTH OF VEGETARIAN EXPERIENCE.
B.—INCLUDING "WHOLE LIVES."

Sex.	No. of Returns	Total Experience.		Average for each.	
		Years.	Months.	Years.	Months.
Male ...	516	7,774	0	15	0
Female ...	150	2,582	11	17	2
Total ...	666	10,356	11	15	6
No Returns ...	55				
On Books ...	701				

NOTE.—The united experience of all the members whose names are on the books may be safely set down at 10,000 years, and the average for each at 15 years.

C.—"WHOLE LIFE" EXPERIENCE.

Age not specified. Minimum, 14 years.

Sex.	No.
Males	12
Females	26
Total ...	38

D.—TABULATED EXPERIENCES, EXCLUDING "WHOLE LIVES."

Length of Experience.	No.
Less than 5 years	25
From 5 to 10 years... ...	63
,, 10 to 15 ,, ...	242
,, 15 to 20 ,, ...	229
,, 20 to 30 ,, ...	40
,, 30 to 40 ,, ...	12
,, 40 to 50 ,, ...	7
Over 50 years	10
Number of Returns ...	628

NOTE.—Supposing the 35 cases of "no return" to be "under 5 years," only 9 per cent. of the number on the books have had a smaller experience than 5 years. This seems to show that the harvest of new members had been trifling during the few years immediately preceding the date of these tables (1866).

THE MEDICAL PROFESSION.

Name.	Profession.	Vegetarian Experience.		Address.
		Years.	Months.	
LAMBE, LACON W.... ...	Physician	60	3	Hereford.
MARPLES, T. D.	Surgeon	38	3	Bolsover.
VIETTINGHOFF, GRAF VON...	Physician	17	3	London.
THOMAS, HENRY	Physician	16	3	Chester.
MCKAY, DAVID, Jun. ...	Medical Student	13	11	Glasgow.
LAWRIE, WM. FORBES ...	Physician	13	9	Dunstable.
MANSEL, JOHN	Surgeon and Apothecary ...	13	3	——
PEARCE, C. T.	Physician	11	1	——
TOULSON, JAMES A. H. ...	Surgeon's Assistant ...	10	4	——
BATES, TOM	Medical Student	4	9	Great Malvern.

NOTE.—Vegetarianism seems to wear very well in the medical profession, for the average experience of these gentlemen is 19 years, 10 months.

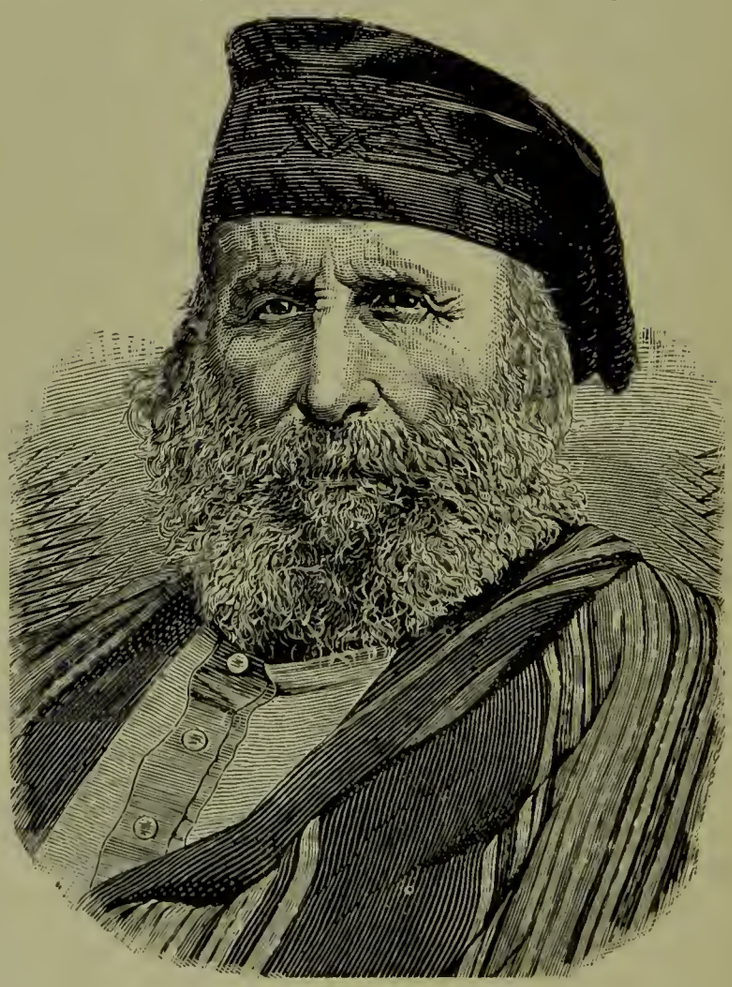
LOCALITY.

Places.	No. of Members.	
ENGLAND :—Manchester and Salford ...	74	
London	51	
Liverpool	14	
Rawtenstall...	14	
Birmingham	13	
Leeds	10	
Sheffield	10	
Bath	7	
Barnsley	6	
Accrington	5	
Durham	5	
York	5	
Other Places	177	
	——	391
WALES		4
SCOTLAND :—Glasgow	17	
Edinburgh	4	
Other Places	20	
	——	41
IRELAND :—Dublin	1	
Other Places...	4	
	——	5
Number of returns ...		441
No address given ...		260
On books		701

NOTE.—Distributing the cases of "no address given" proportionately amongst the four countries, we shall have

England	622	Members.
Wales	6	,,
Scotland	66	,,
Ireland	7	,,
On books ...	701	

It was in 1864 that Giuseppe Garibaldi was received in this country with immense enthusiasm, and it is worthy of record that the Italian patriot was practically a Vegetarian. In Captain C. S. Forbes' work on the "Life and Campaign of Garibaldi in the Two Sicilies," he remarks of the well-known General "in spite of his fifty-three years, he not only looks as young as any of them, but is by far the most active man in the army—solely, I believe, owing to his frugal habits, bread and water, fruit, and smoke, forming his



GIUSEPPE GARIBALDI.

staple diet. If possible, in bed by eight at night, he rises at two, but halts and sleeps for two or three hours in the mid-day, to avoid the sun—that is unless there

is something important to be done, when nothing seems to tire him." Garibaldi's habits during his short stay in England were equally simple—bread, cheese, figs, or grapes forming his breakfast, which he never partook of whilst at the Duke of Sutherland's later than six o'clock.

Mr. William Hoyle had become a Vegetarian about the year 1859, he was originally a mill hand, but subsequently became a mill owner, possessing one thousand looms, though even then, as he himself stated, he, with his wife and two children, lived upon £100 a year. Mr. Hoyle was a tireless worker, and had he possessed herculean strength, the way in which he burned the candle at both ends, must have resulted in a breakdown. His death was not only a loss to the Vegetarian Society, of which he was a vice-president, but also to a large number of movements for the benefit and true advancement of mankind.

Another name intimately associated with the Vegetarian Society is that of Mr. Edwin Collier, a grandson of Mr. Peter Gaskill, and a nephew of Mr. James Gaskill. Mr. Collier is a life Vegetarian, never having partaken of flesh-food during the seventy-odd years of his life. When in his prime he was considered a remarkably handsome man, and his physique was of itself a recommendation to Vegetarian habits. Many Vegetarians abstain from tobacco, but Mr. Collier has been notable as one of the exceptions to this rule, having been a great smoker in his time. His sister, Miss Collier, was married to the Rev. James Clark, the present pastor of Christ Church, Salford.

Mr. Alfred von Seefeld did much to uphold Vegetarianism in Hanover, having commenced the system in 1867. It was seldom that an annual meeting of the Vegetarian Society took place without a letter being received from Mr. von Seefeld. His death took place only a year or two back.

As showing how much the English people are the slaves of custom in the matter of diet, reference may be made to the attempt, in 1868, to introduce horse-flesh as food, in this country. A banquet in which horse-flesh was the only animal food was given in December, 1867, and a second, to which upwards of one hundred and sixty people sat down, was given on February 7th, 1868. Mr. Frank Buckland, describing the repast in *Land and Water*, wrote :—

"I went to the dinner without fear or prejudice, and came back from it a wiser and sadder man; and, as I lighted a post-prandial cigar at the door of the Langham Hotel, I exclaimed with Æneas of old *Equo ne credite Teucri*. In my humble opinion, therefore, hippophagy has not the slighest chance of success in this country; for, firstly, it has to fight against prejudice; and, secondly, the meat is nasty. I gave it a fair trial, tasting every dish, from the



Mr. Edwin Collier (Manchester).

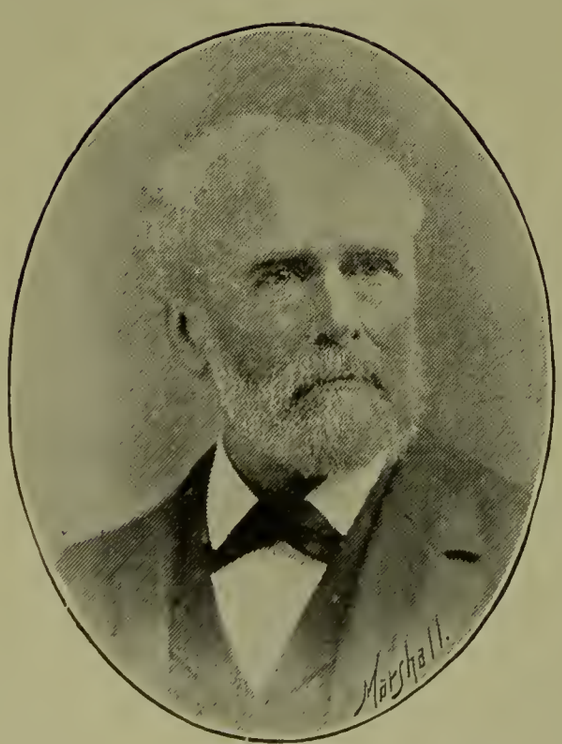
soup to the jelly; in every single preparation of the elegant forms in which it was served (however nicely it might have been sent up with sauces, etc.) an unwonted and peculiar taste could be recognised. I have long thought for something which could give the reader an idea of this taste. It reminds one of the peculiar odour which prevades the air in the neighbourhood of a horse that has been hard galloped. Any one who has been present when a run with foxhounds has been checked, will know what I mean, and I do not think that any amount of cooking can possibly conceal this. The chief result aimed at by the supporters of

VEGETARIANISM IN AMERICA.



DR. R. D. MUSSEY.

(See page 33).



DR. M. L. HOLBROOK,

Editor of the *Herald of Health* (N.Y.).

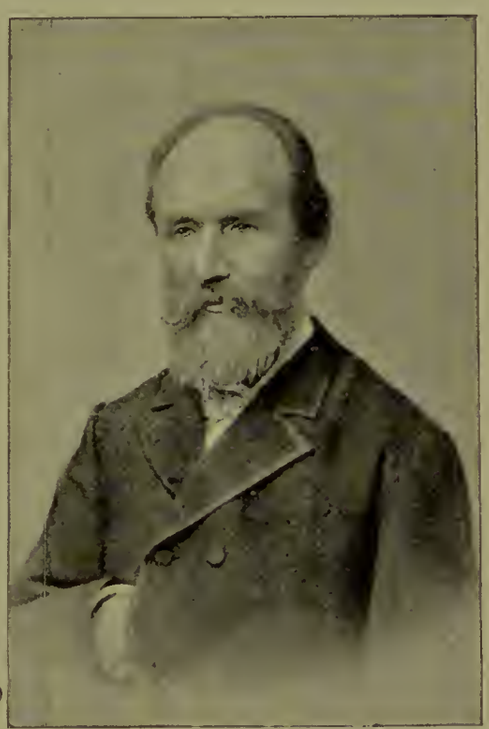


DR. JAMES C. JACKSON.

Of Dansville, N.Y.

hippophagy is to provide a cheap food for the poor: in this respect the experiment must prove a failure. I have talked to many people of this class upon the point. The abhorrence expressed at the idea was very great, and this especially among the women, who 'would as soon think of cooking a cat for their husband's dinner, as cooking a bit of cat's meat.' No class of persons are so quick to find out what is good and nutritious food, as the feminine part of the population. Witness the provisions sold in the poor man's market every Saturday night in London, and I feel convinced that if the flesh of the horse contain within itself the proper elements of good and cheap food, the poor people would have found it out long since of themselves, without the necessity of a number of gentlemen meeting together to show them the way. . . . In the middle of the dinner at the Langham Hotel, I stood up to watch the countenances of the people eating,and I devoutly wish I had the talent of a Hogarth to be able to record the various expressions. Instead of men's beards wagging, there seemed to be a dubious and inquisitive cast spread over the features of most who were present: many, indeed, reminded me of the attitude of a person about to take a pill and draught: not a rush at the food, but a 'one—two—three' expression about them, coupled not unfrequently by calling in the aid of the olfactory powers, reminding one of the short and doubtful sniffs that a domestic puss (not over hungry) takes of a bit of bread and butter. The bolder experimenters gulped down the meat and instantly followed it with a draught of champagne; then came another mouthful, and then, as we doctors say, *Fiat haustes ut antea*. And if, after the feast, an average had been taken, I fancy there would have been more empty bottles than empty dishes for the waiters to clear away."

A significant letter, too, appeared in the *Daily Telegraph* at the time from "The author of 'Charley Thornhill,'"* in which he stated that there was considerable danger from the use of horse-flesh as food. He instanced a mare he once had which was passed as sound by the first veterinary surgeon of the day. "There was a small knob near the hock, which we both attributed to the same cause, a little over-exertion in plunging, which she was apt to do in London. She was a marvel to ride, and so round and handsome that the daintiest epicure would scarcely have objected to a well-cooked steak. That little boss, or swelling, was the first of a succession of farcy-buds, and I shot her in three weeks with the worst attack of glanders I have ever seen. As the



THE LATE HERR VON SEEFELD.

inhibition of glanders is inevitably fatal to the human subject, will you find room for this appropriate warning."

Seeing that, according to recent research glanders is not the only disease communicable to man by flesh-eating, it is not easy to understand why the writer of this letter only draws the line at horse-flesh. Glanders may be a terrible disease, but anthrax and bovine tuberculosis are equally undesirable, and the danger of infection from them is quite as insidious.

* Sir Henry Thompson, F.R.C.S.

CHAPTER VIII.

Vegetarianism in relation to other Reform Movements.

ONE of the most noticeable features of the Vegetarian movement is the fact that so large a proportion of those who have been associated with it were advocates—and, in many cases, very active advocates — of other moral and social reforms.* Most Vegetarians are abstainers from alcoholic drinks and tobacco; many have been hydropathists and homœopathists; not a few—John Smith, of Malton, James Burns, editor of the *Medium and Daybreak*, Dr. T. L. Nichols, Mr. A. Glendinning, Mr. and Mrs. Sandys Britton, Mr. and Mrs. Wallace, etc., have been spiritualists; theosophy has had its adherents in Mrs. Kingsford, Mrs. Besant, Mr. Herbert Burrows, Mr. E. Maitland, Lieut.-Col. Wintle, etc.; the agitations against compulsory vaccination† and inoculation of every kind have been well supported by Vegetarians, and it would be difficult to find a Vegetarian of many years standing who was not opposed to vivisection,‡ cruel sports of every kind, and such legislation as the Contagious Diseases Acts (1866), or in favour of arbitration as a means of settling international disputes.



The Late R. Bailey Walker,
(Secretary of the Vegetarian Society).

Thus, whilst it has never been claimed that individual Vegetarians are more moral, more honest, or more free from human foibles than moderate consumers of flesh can be, there appears to exist a tendency in a Vegetarian dietary to exalt the philanthropic faculties and to widen the scope of one's sympathies, whilst instances are not wanting to suggest forcibly enough that the slaughter of animals for food is fraught with direct and indirect evils to the human race. If, as no less an authority than Alexander von Humboldt has declared, "the custom of flesh-eating diminishes our natural horror of cannibalism," it need scarcely be asked what

* In the *Graphic* of July 4th, 1874, there appeared the portraits of four leading Vegetarians: Professor Newman, Isaac Pitman, John Davie, and W. Gibson Ward; the first occasion, apparently, that a batch of portraits had appeared merely from the fact that the individuals they represented were Vegetarians. It was remarked at the time that, on the same page there appeared the portraits of four eminent teetotalers, four noted anti-tobacco men, and four eminent opponents of compulsory vaccination, for, as in the case of many other Vegetarians, Professor Newman, Sir Isaac Pitman, John Davie, and Gibson Ward were "anti-everythingarians," and opposed alcohol, tobacco, vaccination, vivisection, etc., as well as flesh-eating. In recent years complaints have been made that the *Vegetarian* was not confined to Vegetarianism, but it is noticeable that, in a lesser degree, the tendency to go beyond these bounds has existed in other journals. Professor Newman appears to have been responsible for the introduction of a number of letters and articles against the Contagious Diseases (Women) Act in the pages of the *Dietetic Reformer* (*Vegetarian Messenger*), and articles also appeared on Vaccination and Woman's Suffrage in that journal.

† Mr. W. Beurle, one of the most prominent of London 'anti-vaccinators,' is a Vegetarian and a son-in-law of Mr. George Dornbusch.

‡ The Chairman of the Victoria Street Society for the Protection of Animals from Vivisection is a Vegetarian—Mr. Ernest Bell, M.A.

lesser evils may not arise from a habit admitted by all scientists of repute to be entirely at variance with man's nature.*

There could hardly be a more remarkable instance than the following of the extent to which custom blinds even those imbued with a religious and sincere desire for what is right, to the inconsistency of maintaining such an institution as the slaughter-house in a Christian country—

On April 15th, 1873, a meeting of twelve hundred butchers took place at the late Mr. Spurgeon's tabernacle in South London, and was addressed by Mr. Spurgeon. It caused considerable comment at the time, and the following letter to the *Dietetic Reformer* from Mr. James Shield will give a good idea of the criticism that was provoked. Oddly enough, the irony of fate induced the lamented Baptist pastor to adopt a Vegetarian dietary in order to alleviate his own sufferings.



MR. A. J. SUTTON.

(Of the Vegetarian Society. Over whose premises in Oxford Street, Manchester, and approachable only by means of a ladder, the Vegetarian Society had an office for some time).

"I enclose an extract from the *Daily News* containing a report of a butchers' tea meeting, held under the auspices of the Rev. C. H. Spurgeon, which strikingly illustrates the low tone of sentiment as to the taking of animal life, even amongst those who should be foremost in all good works. How difficult it is to reconcile the sentiments expressed at this meeting with the teachings of a religion which inculcates universal charity and benevolence! Could we expect that a thoughtful Brahmin or Buddhist, after perusing this report, would form any but an indifferent opinion of the moral effect of a religion claiming to be immeasurably superior to his own, when one of its professors invokes the blessing of the Great Source of all life on the shambles where thousands of His creatures are daily and hourly slaughtered; and another religious professor (Mr. H. Varley) is at the same time eulogized for his ability in teaching religion and killing pigs. The hymn after tea, chosen to harmonize with such sentiments, was that commencing, 'There is a fountain filled with blood.' . . . What moral influence do we desire to exert upon 'the heathen.' Do we wish to reconcile the inhabitants of our Indian Empire to the slaughter of animals and to our practice of chasing and torturing poor, defenceless creatures, miscalled sport."

The renowned Prussian physiologist, Rudolph Virchow, published an essay on the best mode of preparing broth for invalids, in the introductory remarks to which he declared he could never satisfy his own mind that man had the right to kill animals to satisfy his own cravings, or that he acted wisely in doing so if he had the right, though he allowed that neither mankind nor the profession would admit that man could live without animal food. The physico-moral effects of flesh-eating have been not infrequently demonstrated by actual facts reported in the newspaper press. Thus, in the *New York Tribune* of May 22nd, 1867, the following incident is narrated as having occurred at Fort Pitt, a small settlement in the Saskatchawan Valley, British America, a month or two previously:—

"A French Canadian had killed several pigs, and his little children had looked on in approving wonder at the process. Soon after the parents went to church, and on their return were met at the door by their oldest child, Gustave, an eight-year old boy, who exclaimed in childish glee, 'I have killed little piggy; come and see.' He was covered with blood. What they saw may be inferred from the confession of the boy as to what had taken place. When the parents had gone to church, Gustave proposed to his little brother, Adolph, that they should play killing pig. In this request, it is supposed the unfortunate little fellow acquiesced. The youngest was to be the pig, the eldest the butcher. Gustave eagerly assisted his brother to undress for the tragedy, and, taking a small rope, tied him down securely to a rough lounge that stood in the room; he then procured the butcher knife that his father had used in slaughtering the pigs the day before, and plunged

* "Cannibalism is not an original instinct of man, for he, like the anthropöid apes, is, to judge by his teeth, a fruit-eater, and therefore not even intended for flesh-eating."—*Professor H. Schaafhausen.* See also Cuvier, Linnæus, Ray, Gassendi, Owen, Lawrence, and many other scientists."

it into the throat of his passive and helpless brother. The wound was a mortal one, and it is supposed that death immediately resulted. After the child had bled his little life away, the unnatural brother, with the most incredible heartlessness, took the cord which confined the body to the lounge, and tying one end around the feet of the corpse, threw the other over the beam, and, lending his weight and strength, hoisted the body to the position in which it was found; then, not satisfied with the programme thus far carried out, the little butcher must needs disembowel his dead brother almost in the exact manner in which his father had the pigs the day before."

A case even more remarkable in its character was related by Dr. M. L. Holbrook, of New York, in a letter to the Vegetarian Society, dated July 21st, 1874:—

"There is confined in prison, at Boston, Mass., United States, a boy, eighteen years old. His crime was killing a girl ten years old. His confession contains some startling statements. He had once before killed a boy; and he told the examiner, to whom he confessed, that the only reason for doing it was because 'he could not help it.' Now comes the point. Why could he not help it? On asking his mother relative to his case, she states that while pregnant with this child she worked in a butchering establishment, assisting in the various duties there. The boy, born soon after, she declares has ever had a fondness for sticking knives and forks into flesh; has often bound his playmates and stuck pins into them, and treated them as a butcher would do. He was not sensual, but *loved to kill*. The mother had marked him in the blood. He had killed two children before being caught at it. Does not this boy's confession that he 'could not help it,' and his mother's statement that she was a butcher when the child was being formed in her womb, give us a hint? How many murderers may have received a similar taint, not, perhaps, from the mother, but from the father?"

There was in 1873 a somewhat pathetic letter addressed to Dr. T. L. Nichols by a butcher-boy asking him to help him to some more congenial means of earning a livelihood. It ran as follows:—

"I am getting no remuneration for my work, as I am only an improver or apprentice to this most disgusting and savage business. I have no time for improvement in my education. I spend much time at the slaughter-house, and, in consequence, I have to bear the most sickening smells possible. I have not only to witness the death agonies of the poor brutes, but have to make one of the party engaged in 'taking the lives of the innocents.' I was told I should get fat, and have a terrible liking for animal food; but, quite the contrary, I have scarcely the least desire for it. Indeed, if I had plenty of vegetables and fruit—delicious, healthful fruit—I should hardly ever taste it. If some of our female friends (at least) could see the animals slain, I believe they would eat no more meat, and, above all other flesh, the flesh of hogs—the scavengers of the earth, as Dr. Evans calls them. The very appearance of them, their habits, and—oh, dear!—the smell from them whilst being slain is something depressing, nauseous, and diseasing. I cannot give you an idea of the sour, putrid smell which issues from them when opened, whilst the small intestines of these creatures (pigs) are generally infested with longish, round, thin worms. I have long given up pork as part of my diet, and never intend more to use it. I intend to give this business up entirely, if possible; but for the sake of not being a burden I do this and many other things I would not if it were not so. I have to associate with the lowest of the low, and fear sometimes of falling into bad habits."

That the immoral influence of the slaughter-house is no mere chimera of abstainers from flesh, the following paragraph from a widely-circulated newspaper* goes to prove:—

"A few years ago a young man named Baker was executed for the murder and mutilation of a little girl. On his own confession he had cut out his victim's eyes and carried them in his hands to a brook, into which he threw them. It was adduced at the trial that he had been, when a boy, in the constant habit of going to a slaughter-house, where doubtless his depraved mind had learned those lessons of blood which he afterwards put into such hideous practice. Can anything more dreadful be imagined as regards the future of young children, than that they should be habituated to the horrible and disgusting sights of the slaughter-house? And yet it is as true as it is shocking, that, in this village [Lelant] there is a slaughter-house almost directly opposite the National Schools, with the door opening into the road, and to make matters worse, a public-house adjoins the butchery. Under these circumstances, if some of the children do not hereafter add to the list of brutalities with which the papers abound, the result will be contrary to experience; and as to ill-treatment of animals, the conclusion is foregone."

It may be admitted that such cases as these are extreme, but granting this to be so there are infinite possibilities of evil far short of the above terrible incidents.

That the appetite for alcohol and other stimulants is greatly aggravated, if not actually engendered by flesh-eating has long been urged by food-reformers, whilst, as mentioned in the earlier portion of this chapter, many workers in the Vegetarian cause have been prominent as Temperance advocates. It was significant that Dr. F. R. Lees wrote one of the first

* *Western Morning News*, Feb. 1st, 1876.

of the pamphlets published by the Vegetarian Society,* that Dr. Norman Kerr was secretary of a local Vegetarian Society in his younger days, that the Vegetarian Society has numbered amongst its members and associates such names as T. H. Barker, J. H. Raper, Joseph Malins, Joseph Bormond, Arthur Trevelyan, William Hoyle, Henry Osborn, etc.; that three successive presidents of the Vegetarian Society have held important honorary positions in the United Kingdom Alliance, Alderman Harvey having been chairman, and Mr. James Simpson and Mr. James Haughton, vice-presidents of the Alliance; and that so many of the leaders of the Vegetarian



Dr. Norman Kerr.

movement such as the Rev. James Clark, Mr. A. F. Hills, and others are actively associated with the Temperance crusade.

The late Mr. Joseph Livesey, one of the "seven men of Preston," wrote to the *Preston Chronicle* on July 3rd, 1874 to the following effect :—

"I quite admit that large eating of animal food is one cause, among many others, of men indulging in drink. I have no doubt that beef and beer mutually influence each other. . . . Animal food is far the dearest article (excepting alcoholics), that comes into a house, and does, according to its cost, the least good. One of the greatest delusions of the English people is their belief in the highly nutritive properties of beef and beer. I have shown many a time, and I defy contradiction, that there is more real food in a pennyworth of bread than in a gallon of ale, and I have no hesitation in affirming that there is more real

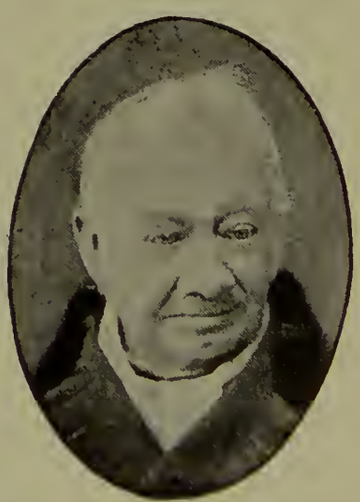


Rev. William Mottram,
(A well-known London Minister, a Vegetarian and Temperance man.)

nutriment in a pound of bread than in a pound of flesh. Though I don't profess to be a Vegetarian, yet I have, for my own satisfaction given abstinence from flesh-meat frequent trials. I have abstained from the 'dead cow,' as it is called, for twelve months at once, and it is now some months since I took any kind of shambles meat. The result has always been satisfactory, and has convinced me that *Fruits and Farinacea*, if not the 'proper,' is decidedly the *best* food for man."

And subsequently, in 1876, Mr. Livesey writing to the Vegetarian Society, said :

"For your encouragement I wish to say that I am more and more convinced of the soundness and advantage of living on a non-animal diet. I have abstained six months at a time, twelve months, and this time, seventeen months. The interruption never arose from any injury I sustained, for I believe I am, and always was, benefitted by it. Scarcely any greater delusion exists than that entertained by the English people as to the useful properties of beef and beer."



The Late Joseph Livesey.

* "An Argument on Behalf of the Primitive Diet of Man."

At a meeting of the British Association (Sub-Section D), held at Bristol on August 26th, 1875, Mr. Charles O. Groom-Napier, F.G.S., read a paper on *Vegetarianism a Cure for Intemperance*, in which he referred to some twenty-seven successful cases that had come under his own observation, and suggested as a cause for the disinclination of Vegetarians for alcoholic liquors that the carbonaceous constituents of such a diet rendered unnecessary, and consequently repulsive, carbon in an alcoholic form. He advocated the use of macaroni, boiled and flavoured with butter, haricot beans, lentils, dried green peas, rice and glutinous bread as being inimical to the craving for alcohol.

Dr. J. Turner, of New York, wrote to Mr. Napier stating that, acting on a suggestion he made in 1858, he had applied the diet cure to upwards of one thousand cases of intemperance with marked success in the majority of instances.

Mr. Napier's success in this direction resulted in the striking of a medal of which a photograph is here reproduced, the other side being engraved with the following inscription :—

TO HIS MOST SERENE HIGHNESS
C. O. GROOM-NAPIER.
PRINCE OF MANTUA AND MONTFERRAT
MASTER OF LENNOS
MASTER OF KILMAHEW
COUNT DE LENNOX
BARON CHARLES DE LENNOX
BARON CHARLES DE TABACO
DISCOVERER OF THE VEGETARIAN
CURES IN INTEMPERANCE,
CONSUMPTION AND CANCER
AUTHOR OF 70 VALUABLE MEDICAL
WORKS
IN SCIENCE AND LITERATURE
BENEFACTOR OF THE HUMAN RACE
508 PERSONS CURED OR IN FORTUNE,
INTELLECT OR MORALS BENEFITTED
ASSEMBLED AT GREENWICH,
ON MARCH 17TH, 1879,
OFFER THEIR HEARTFELT THANKS,
SIGNED
MOHAMMED ABDUL PASHA:
CHAIRMAN:
PRINCE LICHENSTEIN,
A. M. MOCATTA
LOUIS GONZAGA
J. W. TURNER, M.D.
COMMITTEE.
J. MONTGOMERY,
SECRETARY.

A more remarkable instance of success in the treatment of intemperance by means of a Vegetarian diet was that of Dr. James C. Jackson, of Dansville, New York. Writing in "The Laws of Life," Dr. Jackson stated that "it is now twenty-five years since I took the position that drunkenness is a disease arising out of waste of the nerve tissue, oftentimes finding the centre of its expression in the solar plexus or network of nerves that lies behind the stomach, and reflecting itself to the brain and spinal column by means of the great sympathetic. Since that time there have been under my care not less than a hundred habitual drunkards, some of them with such a desire for liquor that if they could get it they would keep drunk all the time ;

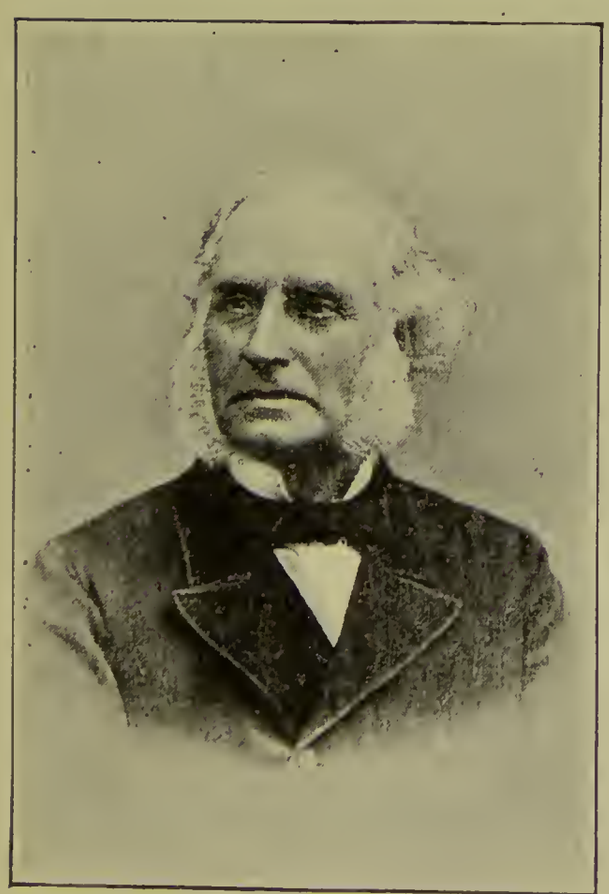


MR. C. O. GROOM-NAPIER.

others having periodic turns of drunkenness, during the paroxysms of which they would remain drunk for a week or a fortnight at a time. Every one of these persons was so far gone as to have lost self-respect, character, and position, and many of them fine estates. In only two instances have I failed to give back good health and sobriety where these individuals have been under my personal management and direction; and of all the agencies that have been brought to bear upon them, save the psychological, none have proved themselves so effective as those of diet and bathing. It is morally and physically impossible for any man to remain a drunkard who can be induced to forego the use of tobacco, tea, coffee, spicy condiments, common salt, flesh meats, and medicinal drugs. If his



The late Sir B. W. Richardson.



The late Mr. J. H. Raper.



Mr. Joseph Malins.

diet consists of grains, fruits, and vegetables, simply cooked, and he keeps his skin clean, he cannot, for any length of time, retain an appetite for strong drinks. The desire dies out of him, and in its stead comes up a disgust. This disgust is as decidedly moral as it is physical. His better nature revolts at the thought of drinking, and the power in him to resist is strengthened thereby. The proof of this can be seen at any time in our institution, where we have always persons under treatment for inebriety. The testimony is ample, is uniform, is incontrovertible." And further on Dr. Jackson declared, "I have found it impossible to cure drunkards while I allowed them the use of flesh-meats. I regard animal flesh as lying right across the way of restoration. Aside from its nutrition, it contains some element or substance which so excites the nervous system as in the long run to exhaust it, to wear out its tissue, and to render it incapable of natural action."*

It is interesting to notice from time to time the various criticisms of our theory and practice from those outside the ranks of Vegetarianism. It is worth remembering that Richard Cobden bore unintentional testimony to a Vegetarian diet in a speech at Bradford, in which he remarked that "of the 658 members of the House of Commons, Colonel Thompson was able to endure the fatigue and annoyance of those long, dreary, and dull speeches, better than any other member of that House. And I believe the member who came second to him was Mr. Brotherton. Now it appears very oddly that both Colonel Thompson and Mr. Brotherton are teetotalers." Mr. Cobden might have added that the two gentlemen he named were Vegetarians also.

In his novel "Lothair," the late Lord Beaconsfield satirized Cardinal Manning in the character of "Cardinal Grandison." The abstemiousness of the late Cardinal Archbishop of Westminster, was well known, and, in his Lenten Pastoral for 1876, he urged his flock to seek "a little more of the higher and harder spirit of our forefathers," adding "*they* had the will and courage to deny themselves. They knew that the effort and the privation, and the daily consciousness of self-restraint, even in so light a matter as food and drink, were good for spiritual discipline. They did not believe that meat is the chief food of man, or that health requires it every

* In this connexion it is interesting to note a few of the opinions that have been expressed by impartial authorities on the effects of extracts of meat and "beef-tea." Thus in the *Transactions of the Obstetrical Society*, vol. iii., 1861, p. 143, Dr. Druitt speaks of a liquid essence of beef as "exerting a rapid and remarkable stimulating power over the brain;" and Dr. Milner Fothergill in his *Manual of Dietetics* declares that:

"Beef, or meat teas, as ordinarily made, and Liebig's extracts stand on the same platform; they are not practically food." And the same writer observes, "All the bloodshed caused by the warlike ambition of Napoleon is as nothing compared to the myriads of persons who have sunk into their graves from a misplaced confidence in the value of beef-tea," and again, "hundreds of our fellow-creatures are daily dropping into their graves, unfed, unsuccoured, because beef-tea is given as a food—given for what it is not!"

As far back as 1872 the *British Medical Journal* stated that "the experiments of Gustav Bunge led him to conclude that the common opinion that beef-tea and extract of meat are valuable articles of diet is totally unfounded; that the refreshment they give is only due to their warmth and pleasant taste, and that their chief value is to enable a person to take with appetite a larger amount of dry or tasteless food than he otherwise could do. The statements of Liebig, that the addition of some meat extract to vegetable food increases its nutritive value, and that the extractive matters of flesh, and especially kreatin and kreatinine, are the materials for muscular work, have been disproved by Voit and Meissner; and the idea that beef and meat extracts were beneficial on account of the salts they contain is an unlikely one, as these salts are already present in excess in ordinary food."

It scarcely needed the declaration of Professor Roberts Bartholow, of the Jefferson Medical College, in *Health* (1894) as a *coûp de grace* to the absurd superstition as to the nutritive properties of "beef-tea," viz.: "Nothing has been more conclusively shown than that beef-tea is not a food. It is nothing more than a stimulant. The chemical composition of beef-tea closely resembles that of urine, and it is more an excrementitious substance than a food," nor the equally trenchant statement of Dr. J. H. Kellogg (*Hygienic Review*, October, 1893), that "*the administration of flesh-food, beef-tea, or animal broths of any sort in cases of diphtheria and scarlet fever is practically equivalent to administering a dose of poison*, as these substances always contain a great quantity of creatin and guanidine, which are converted into the most deadly poison by the specific germs present in these diseases."

day. They knew that some of the most robust and powerful races hardly ever taste meat, and that life and health, and the highest development of physical and mental force may be sustained without it. We have the same facts before our eyes at this day; not in Oriental races only, but nearer home. Why then listen so credulously to the anxieties of friends, the counsels of physicians, the cravings of taste, or the fancies of our own minds?" Mr. John Macgregor, in his "Rob Roy Canoe Cruise on the Baltic," published in 1872, speaks of the cruelties of cattle shipment, as follows :—

"Oh, the roast beef of old England! The sad twinges borne by that undercut before we eat the sirloin in London—the Slesvig thumps to drive it to a pen on the Weser, the German whacks to force it up a gangway on board, the haulings and shoves, the wrenchings of horns and screwing of tails to pack it in the hold of the steamer, the hot, thirsty days and cold hungry nights of the passage, the filth, the odour, the feverish bellowing, and the low dying moan at each lurch of the sea—who can sum up these for one bullock's miseries? And there are thousands every day. If a poor bullock becomes at all *seasick*, he *speedily dies*. If he is even weaker than his unhappy companions, and lies down after two days and nights of balancing on sloppy, slippery boards, he is trampled under the others' hoofs and squeezed by their huge bodies, and suffocated by the pressure and foulness. Through the livelong night, while we Christians on board are sleeping in our berths, these horrid scenes are enacted. Morning comes, and the dead must be taken from the living. A great boom is rigged up and a chain is let down, and the steam winch winds and winds it tight and straining with some strong weight below, far, far down in the lowest of the three tiers, where no light enters, and whence a Stygian reeking comes. Slowly there comes up, first the black, frowning, murdered head and horns, and dull blue eyes and ghastly grinning face of a poor dead bullock, and then his pendant legs and his huge long carcase. To see the owner's mark on his back they scrape away the slush and grime, then he is swung over the sea, and a stroke of the axe cuts the rope round his horns. Down with a splash falls the heavy carcase; £20 worth of meat floats on a wave or two, then it is engulphed. Another, and another, and twenty-two are thus hauled up and cast into the sea, and this, too, *on the first day* of a *very calm passage*. What in a storm? Oh, the roast beef of old England!"

Horace Greeley has already been referred to, but his own account of his habits is worth quoting :—

"I was formerly called a "Grahamite," that is I rarely ate meat; and it is still my conviction that meat should be eaten very sparingly.* I eat, however, like other folks, not having time to make myself disagreeable to everybody by insisting on special food wherever I go, since I travel much and eat in many places in the course of a year. I ceased to drink distilled liquors January the 1st, 1824, when I was not quite thirteen years old. I occasionally drank beer for four or five years thereafter, when I abandoned that also. I cannot remember that I ever more than tasted wine. I stopped drinking coffee about 1834, because it made my hand tremble. I did not drink tea for a quarter of a century, ending in 1861, when I had brain fever and was very ill. My doctor insisted that I should drink either claret or tea, and I chose the tea, which (black) I have generally used since, though not uniformly. My favourite exercise is trimming up trees in a forest with an axe, cutting out underbrush, etc. I wish I could take more of it, but my farm is distant and my family scattered."

Excitement and over-work undoubtedly cut off poor Greeley, of whom Dr. T. L. Nichols wrote, "If I were asked to select a model Yankee, and at the same time a man of mark and influence, it would be a little difficult to choose, but I think that on the whole I should take the late Horace Greeley, the founder, and while he lived, the principal and responsible editor of the *New York Tribune*, as an illustration of the social and political life of America."

William Cullen Bryant thus describes his own habits† :—

"I have reached a pretty advanced period of life without the usual infirmities of old age, and with my strength, activity, and bodily

* In his autobiography Mr. Greeley, alluding to his Vegetarian experience, says:—"I had no head-ache, and scarcely an ache of any sort; my health was stubbornly good, and any cut or other flesh-wound healed more easily and rapidly than formerly. Other things being equally good, I judge that a strict Vegetarian will live ten years longer than a habitual flesh-eater, while suffering, in the average, less than half so much from sickness as the carnivorous must. The simple fact that animals are often diseased when killed for food, and that the flesh of those borne in crowded cars from far inland, to be slaughtered for the sustenance of sea-board cities, is almost and inevitably feverish and unwholesome, ought to be conclusive. I am convinced, by the observation and experience of a third of a century, that all public danger lies in the direction opposite to that of Vegetarianism—that a thousand Grahams let loose each year will not prevent the consumption, in the average, of far too much and too highly-seasoned animal food; while all the Goughs and Neal Dows will not deter the body politic from pouring down its throat a great deal more 'fire-water' than is good for it."

† In the *Herald of Health*.

faculties generally, in pretty good preservation. I rise about 5:30; in summer, half an hour, or even an hour earlier. Immediately, with very little incumbrance of clothing, I begin a series of exercises, for the most part designed to expand the chest, and at the same time call into action all the muscles and articulations of the body. . . . After a full hour and sometimes more passed in this manner I bathe from head to foot. . . . After my bath, if breakfast be not ready, I sit down to my studies until I am called. My breakfast is a simple one,—hominy and milk, or, in place of hominy, brown bread or oatmeal, or wheaten grits; and, in the season, baked sweet apples. Buckwheat cakes I do not decline, nor any other article of vegetable food, but animal food I never take at breakfast. Tea and coffee I never touch at any time. . . . At breakfast I often take fruit, either in its natural state or freshly stewed. . . . In the country I dine early, and it is only at that meal that I take either meat or fish, and of these but a moderate quantity, making my dinner mostly of vegetables. At the meal which is called tea, I take only a little bread and butter, with fruit if it be on the table. In town, where I dine later, I make but two meals a day. Fruit makes a considerable part of my diet, and I eat it almost any hour of the day without inconvenience. My drink is water, but I sometimes, though rarely, take a glass of wine. . . . I never meddle with tobacco, except to quarrel with its use. That I may rise early I of course go to bed early; in town as early as ten; in the country somewhat earlier. For many years I have avoided in the evening every kind of literary occupation which tasks the faculties, such as composition, even to the writing of letters, for the reason that it excites the nervous system and prevents sound sleep. I abominate all drugs and narcotics, and have always carefully avoided everything which spurs nature to exertions, which it would not otherwise make. Even with my food I do not take the usual condiments, such as pepper and the like."



THE LATE MR. JAMES HAUGHTON, J.P.
(President of the Vegetarian Society, 1871-1873.)

On Mr. Simpson's death in 1859, Alderman W. Harvey, J.P., had been appointed president of the Vegetarian Society.

On his decease on Christmas day in the year 1870, at the advanced age of eighty-four, the executive of the Vegetarian Society found itself in the position of having to elect a successor, and their choice fell upon Mr. James Haughton, J.P., of Dublin, who unfortunately occupied the post for the space of only two years. Few names had been better known in Ireland for many years than that of James Haughton, who had devoted himself since 1850 to the various philanthropic labours which had engaged his interest. He was greatly respected by O'Connell, and he cherished the memory of that friendship as a precious possession to the last. Against slavery and the slave trade Mr. Haughton contended with great force and power, using the platform and the press alike to bring about the abolition of what he deemed a terrible wrong and injustice. It was at his instigation that some of O'Connell's noblest denunciations of slavery were due. He was opposed to War, Intemperance, and the Corn Laws, and on the two occasions when John Bright visited Ireland he was Mr. Haughton's guest. Almost the last journey of importance he made was to Manchester on the occasion of William Lloyd Garrison's visit; and Father Mathew found in him an enthusiastic colleague—one who spared neither time nor money in promoting the great

Apostle's work. Mr. Haughton was a teetotaler for thirty-five years, and a Vegetarian for twenty-six years. He was in his seventy-eighth year when he died.

Another loss which the movement sustained in the year 1873 was that of Mr. George Dornbusch. His name has already been referred to in Chapter V. as having been one of the local committee of Vegetarians formed in the Metropolis in 1849. Mr. Dornbusch was a Vegetarian for twenty-nine years, partaking neither of fish, flesh, fowl, butter, milk, cheese, or eggs, and abstaining also from the use of tea, coffee, intoxicating drinks, salt, and tobacco. He likewise abjured all medicines, partook of two meals a day, and slept on an average seven hours. He always took his food cold, and his somewhat rigid practices of diet called forth an expression of astonishment from Professor Newman.

As Mr. Dornbusch was only fifty-three at the time of his death, it is worth noting that that event was brought about by reckless exposure during severely cold and damp weather, he having had previously a violent cough of a month's standing. Moreover, he had been for many years a cripple, the result of a severe accident. He had been stabbed in thirteen places by an assassin, but in spite of all these drawbacks he was an active and enthusiastic worker on behalf of Vegetarianism and many other reforms.

During 1870, the Baboo Keshub Chunder Sen, the distinguished Hindu reformer, spent six months in England, and addressed numerous public meetings and religious congregations in London, Manchester, Birmingham, Leeds, Glasgow, Edinburgh, and other large towns. Mr. Sen was a strict Vegetarian on the highest religious and philanthropic grounds, as well as an uncompromising abstainer from alcoholic liquors of every kind. Writing to Professor Newman in 1875 Mr. Sen said :—

"There is one subject on which I wish I could write more in detail, and on which I have long wished to write to you—I mean Vegetarianism. Your Vegetarian Society is interesting and dear to me, the principle it advocates being next my heart. . . . For more than twenty-two years I have lived upon a simple Vegetarian diet, and have found it most beneficial, morally and physically. In abstaining from animal food, I have always been actuated by moral motives. Tenderness to lower animals : a love of simplicity : a desire to keep aloof from temptations : and an anxious regard for the interests of my countrymen—among whom wine and meat are doing much harm, and who need the correcting influence of good examples. These and similar feelings have always influenced me against the pernicious luxury of flesh diet. A good number of my friends in the Brahmo Somaj are staunch adherents of Vegetarianism. We all feel that by becoming Vegetarians we have benefitted ourselves and our country. Physically we are better, stronger, and healthier than we were before : morally the gain is immense. A simple Vegetarian diet, if persevered in, induces a religious and devout spirit, habits of sobriety, economy, self-control, meek simplicity, and purity. To me, therefore, Vegetarianism is a moral blessing of great value, and I trust I may never depart from it. How glad I am to hear it has found in you a zealous advocate, and established a Society, however small, in the midst of a country which is teaching our people to drink spirits and eat beef."

The death of Baron Justus von Liebig on April 18th, 1873, was an event of considerable interest for students of dietetics. Spite of the fact that a great part of his theories in regard to the principles of food have been exploded, the influence of his teachings has been very remarkable, and his painstaking investigations have given his name a weight unrivalled in the world of chemistry.

In his theory that the carbo-hydrates were formed into fat in the animal system, Liebig proved to be correct as against Boussingault and Dumas, who contended that fat could only be produced from the consumption of fat, *quasi* fat, and not from the conversion of the carbo-hydrates. Liebig's suggestion was that by the separation of carbonic acid and oxygen from the formula of a carbo-hydrate, the formula for fat may be left. Suppose, he said, that from one atom of starch (C_{12} H_{10} O_{10}) we take one atom of carbonic acid (C O_2) and seven atoms of oxygen, we have in the residue one of the empirical formulæ for fat, viz. C_{11} H_{10} O.

It is fair, too, to point out that Liebig never advocated his "extractum carnis" as a *food*, but referred to it as a "pure stimulant," and it is to be noted that his attention was directed to this subject by the deplorable waste that seemed to him to ensue by the slaughter of enormous hordes of cattle on the plains of South America and Australia merely for their hides and tallow.

During the period dealt with in the last few pages the Vegetarian movement lost several valuable supporters. Mr. John Smith, the author of "Fruits and Farinacea, the Proper Food of Man," died on August the 13th, 1870, and Mr. James Gaskill's death took place four days later. For fifty-five years Mr. Gaskill had enjoyed remarkably good health without the use of any kind of flesh meat or intoxicating liquor, or tobacco. He was seventy years of age at the time of his death, and amongst many bequests to charitable institutions and philanthropic societies, he left £300 to the Vegetarian Society.

Dr. Nicolls, of Longford, whose work has already been mentioned, died on August the 27th, 1876, at an advanced age, and Mr. James A. Mowatt, who was an enthusiastic advocate of Vegetarianism, died of pneumonia on March the 11th, 1876, having contracted a severe cold by riding seven miles in an open carriage after a lecture he had given four days previously at New Haven, Connecticut. The *Freeman's Journal* described Mr. Mowatt as aman of rare energy, of extreme views in social affairs, of great vehemence in politics, and of singular ability.

On January 5th, 1879, Mr. Charles Lane died at the age of seventy. He had abstained from animal food for upwards of forty years, although never actually enrolled as a member of the Vegetarian Society. He spent some years in the United States, where he introduced Vegetarianism amongst the Shakers. On his return he gave considerable help to the cause of Vegetarianism in England. He wrote an "Essay on Dietetics," contributed leaders to the public press, was engaged for many years as editor of the *Public Ledger*, acted as London correspondent for the *New York Tribune*, and wrote articles for the Bengal Chamber of Commerce at Calcutta—all of which bear high testimony to his extraordinary abilities. His widow and three sons (all life Vegetarians) were members of the Vegetarian Society.

Mr. James Smith, of Kingston-on-Thames, referred to in Chapter VI., died on March 25th, 1875, at the age of sixty-three. He was a total abstainer and a strict Vegetarian. The *Surrey Comet* spoke of him in the following terms:—"As a parent, as a friend, and as a citizen, he was possessed of many very excellent qualities, while a more upright man in all transactions could not be wished for. His weight of years, prior to his last illness, sat upon him more lightly than forty-three does upon some."

CHAPTER IX.

"VEGETARIANISM," OR "DIETETIC REFORM."

THAT difference of opinion may never alter friendship is admittedly an excellent sentiment, and it is of equal importance in a movement like ours that no divergence of personal views should be allowed to interfere with united action in so far as main principles are concerned. For divergence of views is bound to exist, and it is not certain that some variety of opinion may not be a healthy sign, and indicative of energy and individuality. In the Vegetarian movement there have been, on more than one occasion, discussions upon principles and methods, discussions which have had more or less influence in shaping the history of Vegetarianism, and without a reference to which any historical record would be incomplete.



THE LATE REV. CHARLES H. COLLYNS, M.A.

The first three presidents of the Vegetarian Society, Mr. James Simpson, Mr. Alderman Harvey, and Mr. James Haughton were not controversialists in the sense in which Professor Newman may be said to have been one, nor was there, in the earlier days of the Vegetarian Society, the scope for controversy that arose later on. Professor Newman was by nature and training a keen controversialist. Slow to adopt new views, he held them, when once adopted, with bulldog tenacity, and it was only after a lengthy correspondence with the officials of the Vegetarian Society that he had made up his mind to adopt a Vegetarian diet. He recognized clearly the force of custom, and the difficulty in weaning the mass of the people from habits that had almost become instincts. His writings and speeches were clear, logical, and impressive, but his worst enemy could not have accused him of being carried away by enthusiasm in the sense in which enthusiasm makes men visionaries or fanatics. It was owing to these very characteristics that his adhesion to the cause was so helpful in directing the attention of thinking men and women to the subject of diet, and it was the conviction that public opinion and individual habits change slowly that induced him to suggest grades or stages by which those who were prepared to go some way towards Vegetarianism might be associated as helpers to the Vegetarian Society. Speaking at the annual meeting of the Society held on October 18, 1871, he said :—

"It occurs to me to ask whether certain *grades* of profession might not be allowed within our Society, which would give to it far greater material support, enable it to circulate its literature, and at the same time retain the instructive spectacle of a select band of stricter feeders. It must be remembered that no rule of ours, no direct enforcement, can increase the numbers of such. Others, if brought into kindly contact, will learn from them whatever they have of truth to teach. The task of our Society is to bring them together, and let the bravest hold his flag high. We are told that among the Freemasons there are several stages of initiation, which do not hurt the unity of the Society. I see no reason why our Society should not have a series of avowals, in steps upwards, as I think I have read of vows in some religious communities; and if any one can find suitable names, so much the better. I will

sketch this tentatively and give vividness to the idea, beginning with the highest grade and thence descending.

1. I solemnly purpose to feed on the fruits of the earth only.
2. I solemnly purpose to avoid all flesh of animals killed for food.
3. I solemnly purpose to avoid all flesh of land animals and birds.
4. I am convinced that no flesh-meat is needful for human life, and that many evils arise from the struggle to get it; on which account I purpose to avoid this diet, so far as circumstances permit, and to urge its diminution on those who will not wholly give it up.

And Professor Newman went on to say:

Let us not deceive ourselves. We must look our difficulties in the face. In some respects they are graver than in the alcoholic controversy. Elder persons, whose taste is fixed, are naturally harder to convert than young persons; but the family meal is arranged by the heads of the family. The younger members seldom can have special dinners cooked for them; hence it is that many who begin to give up flesh-meat find their health to fail, and their failure is quoted against us. To abstain from wine or beer does not derange a whole meal: but if a son or daughter refuse soup, meat, fish and birds, it implies that their meal is to be had from a few vegetables and pudding. Young persons who so choose their diet are not only treated as fanciful, but give anxiety or offence; in fact, though an aversion to butcher's meat is very common, with young ladies especially, it is seldom *possible* for them to act on our principle, while the elder part of society have such habits, and medical men hold their present doctrines. What I have said of younger persons is true also of all who travel much, and are much thrown on the hospitality of others. . . . Moreover many elder persons are convinced that a great mistake has been made in the last quarter of a century, and that far too much meat is eaten; but they say the doctor has ordered it twice a day, the young people are accustomed to it, and they cannot now enforce prohibition, yet they are very desirous of lessening the consumption. I regard all these classes as our coadjutors at present, and capable of becoming our converts. Yet, as our Society is at present (1871)constituted, all those friendly persons are shut out. . . . But if they entered as Associates in the lowest grade, with no positive pledge of action, they might be drawn on gradually, and would swell our funds, without which we can do nothing.



THE LATE MR. ALFRED BRABY.

Many Vegetarians of weight and influence were not convinced by Professor Newman's arguments. The Rev. James Clark, Mr. John Davie, Mr. W. Gibson Ward, Mr. P. Foxcroft, and Mr. Collier, in particular opposed the suggestion of an "Associate" grade, as not being likely to result advantageously. It seemed to them a revolutionary step, or, at least, a leap in the dark. Some there were who held that Vegetarianism, the whole of Vegetarianism, and nothing but Vegetarianism, in the narrowest sense of the word, should be the teaching of the Vegetarian Society; that there should be no spirit of compromise, no dallying with evil. Their view, even if it were a mistaken one, was intelligible. They felt that if the mountain would not come to Mahomet, it was no part of Mahomet's business to go to the mountain, and that unless benighted outsiders had the sense to appreciate, and the courage to adopt Vegetarian principles in their entirety, they must remain, like the Peri, *outside* the gates of Paradise.

Professor Newman understood the Englishman's objection to "fads," and his programme included the alteration of the Society's name—he suggested "The Society for Reform in Diet,"—the alteration of the title of the *Vegetarian Messenger*, and the institution of a grade of "Associates." By dint of "pegging away" he at last succeeded in getting all but the first of the above proposals adopted.* To change the name of the

* *The Vegetarian Messenger* was entitled *The Dietetic Reformer and Vegetarian Messenger* from 1861 to 1886, but in 1887 the original title was reverted to.

Society was felt to be too drastic a reform, but opinion was sufficiently influenced by Professor Newman's arguments to result in several newly-formed societies, *e.g.* the Diet Reform Society, the London Dietetic Reform Society, and the Food Reform Society, choosing titles other than "Vegetarian."

Results proved Professor Newman to have been right in his judgment. In the first year of the departure there were more than twice as many associates enrolled as members of the Vegetarian Society. When Dr. Holbrook, of New York, issued a translation of Gustav Schlickeysen's *Obst und Brod* under the title "Fruit and Bread," the Executive of the Vegetarian Society purchased a number of copies for the purpose of posting them to all who were annual subscribers to the Society of half-a-guinea or upwards. In October, 1877, a somewhat critical review of this book appeared from Mr. Newman's pen.* As it occupied some five pages of small

TABLE SHOWING PROGRESS OF THE VEGETARIAN SOCIETY BEFORE AND AFTER INSTITUTION OF AN "ASSOCIATE" GRADE.

Year.	Members.	Associates.	Income.	Year.	Members.	Associates.	Income.
			£ s. d.				
1847 } 1848 }	331	—	89 8 11½	1873	34	—	170 2 11
1849	148	—	255 11 7½	1874	39	—	250 3 3
1850	177	—	372 9 8	1875	91	187	348 19 3
1851	196	—	551 1 1	1876	84	203	519 7 3
1852	149	—	530 1 1	1877	140	147	612 12 3
1853	87	—	411 4 4	1878	95	87	533 13 8
1854	125	—	571 4 8	1879	66	154	801 18 8
1855	83	—	644 10 6	1880	185	95	739 10 8
1856	61	—	425 5 0	1881	100	82	839 10 11
1857	34	—	626 3 6	1882	98	67	1021 17 11
1858	33	—	—	1883	120	55	1089 17 6
1859	39	—	—	1884	104	47	1318 9 0
1860	12	—	197 14 8½	1885	147	97	1503 1 4½
1861	18	—	97 6 9	1886	120	50	1485 14 7
1862	20	—	82 6 6	1887	119	84	1437 18 4½
1863	7	—	129 12 7	1888	131	85	1169 2 10
1864	1	—	80 0 2	1889	92	91	1060 3 7
1865	6	—	103 13 2½	1890	75	59	1138 0 3½
1866	14	—	104 13 1½	1891	91	60	1106 18 3½
1867	8	—	—	1892	38	34	1012 5 0½
1868	6	—	85 18 3	1893	43	33	1841 18 10½
1869	11	—	70 0 8	1894	65	30	1027 0 5
1870	14	—	62 0 0	1895	65	24	1034 1 7
1871	16	—	62 8 4	1896	60	14	1315 5 10
1872	24	—	93 14 9	Total	—	—	—

there were members, and, in the year following, the ratio in favour of associates was considerably more than two to one. In the twenty-two years, 1875—1896 inclusive, the number of members enrolled reached a total of 2,159 ; and the number of associates enrolled in the same period was 1,785, not one of whom would have been eligible to join the Society under the old rule.

The associate question was not the only one upon which Professor Newman came into conflict with some of the type there is no room to reproduce it here, but it may be summarised by stating that it argued that the book was "written by one who seems quite unacquainted with the first principles needed for practical persuasion," and that the introduction of the Darwinian hypothesis as the basic principle was calculated to turn many persons from Vegetarianism, whilst the condemnation by Schlickeysen of beans, lentils, fat, sugar, honey, tea,

* In the *Dietetic Reformer*.

coffee, and all cooked food makes him a "pernicious foe to our Society, by caricaturing our excellent arguments and running into doctrine which ninety-nine out of every hundred will pronounce fanatical." Professor Newman was consistently opposed to any narrowing down of Vegetarianism, and he objected to the advocacy *from a Vegetarian platform* of the disuse of salt and other condiments, tea, coffee, cocoa, milk, butter, eggs, cheese, etc. He adopted what was known as the *negative* platform, *i.e.* abstinence from the three F's—fish, flesh, and fowl, and urged that any advocacy beyond this was foreign to the purpose for which the Vegetarian Society had been formed. There can be no doubt that Professor Newman represented the opinions of the majority of the members in this matter, but, as is usual in such cases, the dissentients made themselves heard, whilst those who agreed with Professor Newman thought he was quite capable of taking care of himself. Several letters followed in protest against Professor Newman's article. They dealt chiefly with the health aspects of the question and Professor Newman gave a somewhat spirited reply which he wound up by remarking that "the number of dogmatic prohibitions against everything that makes food palatable will soon ruin our Society, if not firmly resisted." In so far as health is concerned Professor Newman's most cogent reply to his critics is the fact that he has preserved his health and intellectual vigour to the present time, having reached the ripe age of ninety-three. In the main, the Vegetarian Society has confined itself to the negative platform of abstinence from fish, flesh, and fowl. One organization has gone beyond this, the Order of Danielites, which is based upon the principle of abstinence from fish, flesh, fowl, alcohol, and tobacco, whilst the Bible Christians of Salford add abstinence from alcohol to their Vegetarian tenets.* As a matter of fact, however, there is nothing in the annals of the Vegetarian Society to indicate that its founders desired to narrow down its objects beyond abstinence from what the late Mr. J. L. Joynes called "corpse-eating"; and, as Professor Newman once happily expressed it, the object of the Society was not to found a sect but to influence a nation.



MAJOR T. W. RICHARDSON.

The formation of a committee in the Metropolis in 1849 has already been referred to in Chapter V., but, notwithstanding that event, little beyond spasmodic attempts appear to have been made for the furtherance of Vegetarianism in the London district prior to the year 1875.

Mr. C. O. Groom-Napier founded a Diet Reform Society for work in London, but it had a comparatively brief existence. Then, too, there was the London Dietetic Reform Society, which was formed at the Praed Street Schoolroom, on April the 8th, 1875, Mr. Alfred Braby being in the chair, and Mr. W. H. Clark elected secretary. At the second meeting, held on May the 7th following, Dr. Sexton was chairman, and it was decided that the society should consist of members and associates, members abstaining from alcohol and tobacco in addition to being Vegetarians. Amongst others present at this meeting were Dr. Viettinghoff, Mr. T. W. Richardson, Mr. Alfred Braby, and Mr. D. W. McQuire. Dr. George Sexton

* The London Dietetic Reform Society, too, made abstinence from tobacco a plank in its platform.

was a well-known London clergyman, and a practical Vegetarian. Mr. Viettinghoff had been a member of the old London committee above referred to, and Mr. Alfred Braby was a keen supporter of Vegetarian principles. Mr. Braby had always suffered from delicate health, but it was his belief that his Vegetarian diet had been of material benefit to him. He was born on February the 19th, 1832, and his death took place on December the 30th, 1890. Two of his sons and a daughter are still Vegetarians at the present day; of the former, Mr. Percy Braby is well-known as a rising solicitor, whilst Mr. Cyril Braby is at present engaged in the military operations in Bechuanaland.



DR. SEVERIN WIELOBYCKI.
(In his hundredth year.)

Early in the career of the London Dietetic Reform Society, it was proposed to affiliate with the Vegetarian Society, the suggested basis being a minimum subscription to the parent society of ten shillings per annum, for every fifty members of the London Society. At the first public meeting which was held at the Quebec Institute, Lower Seymour Street, speeches were delivered by Dr. Sexton, Professor Newman, and Dr. T. L. Nichols. Subsequently the secretaryship was placed in the hands of Mr. R. N. Sheldrick, and on August the 11th, 1876, Mr. R. Bailey Walker attended a meeting in Pentonville on behalf of the Vegetarian Society, at which addresses were given by Mr. C. O. G. Napier, Miss Chandos (now Mrs. C. L. H. Wallace), Mr. J. A. Parker, J.P., and others.

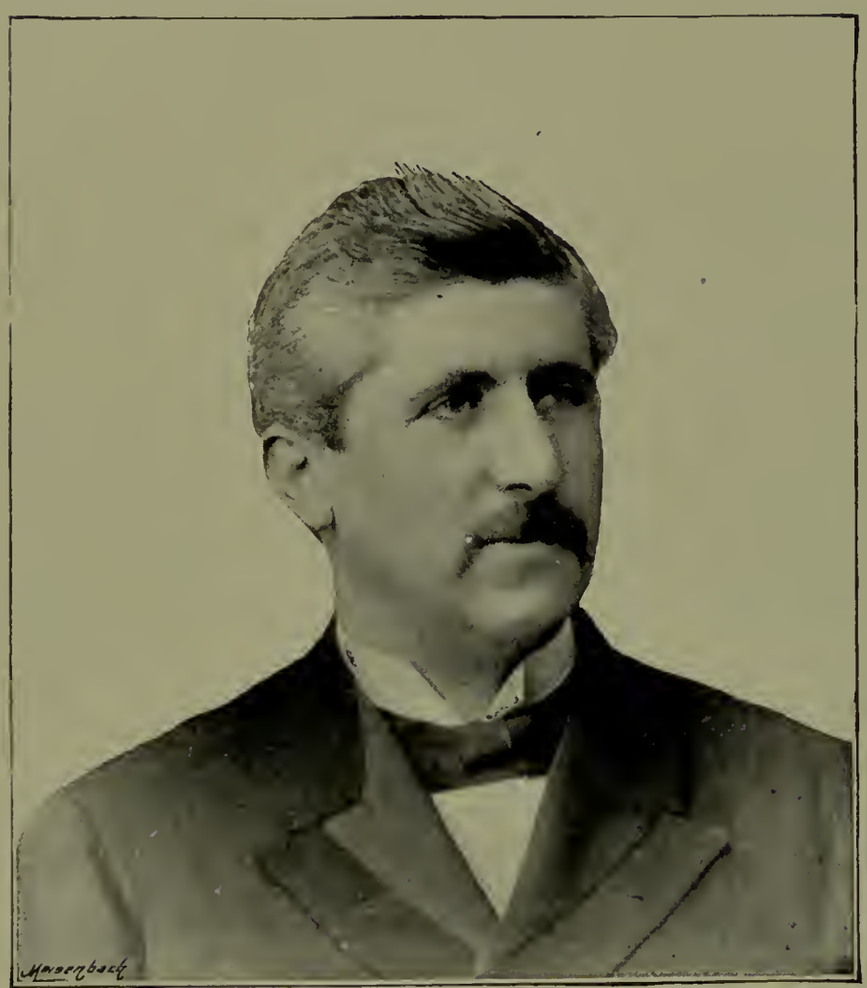
The committee of the Society was anxious to arrange, if not for a Vegetarian Restaurant in the Metropolis, at least for a Vegetarian ordinary at some established restaurant, and they approached the proprietor of a café immediately adjacent to the London, Chatham, and Dover Railway bridge in Ludgate Hill with this object, but subsequently an arrangement was arrived at with Mr. McDougall, of the People's Café Company, by which Vegetarians were able to get supplied with one or two special dishes.*

The Order of Danielites was founded by Mr. Thomas William Richardson in 1876. Mr. Richardson was born in Northampton in 1852, and from his earliest years he seems to have had a distaste for animal food, for his parents could not induce him to eat flesh-meat. In 1871 he joined the Good Templars, and subsequently became a Freemason. Five years later he founded the Order of Danielites with a pledge of abstinence from fish, flesh, fowl, alcohol, and tobacco. This was on the 44th anniversary of the signing of the first Teetotal pledge by the "Seven Men of Preston," viz. September 1st, 1876. Speaking at the Banquet held at Bruns-

* This was at 1, Farringdon Street, London, E.C., where, on May 22nd, 1876, seven gentlemen attended an experimental dinner, and were well pleased with the result. Vegetable soup, brown bread, Vegetarian pie, potatoes and cauliflowers with white sauce, stewed gooseberries, rice, stewed rhubarb, and sago pudding were served; the charge for the three courses being 1s. 4d. per head.

wick Square on May 31st, 1877, Mrs. Richardson said that her son from his earliest infancy had shown such a strong repugnance to flesh-meat that he was brought up a Vegetarian. She was in constant anxiety lest the boy's health should be injured by his abstinence from flesh.

"I was alarmed about it," she said, "and feared he would grow up puny and thin. I tried to persuade him to eat meat, but he would not; he would rather eat dry bread. The child had a distinct abhorrence of every thing approaching flesh. It made me think, and at length I gave way, and the child was allowed to choose for himself, and it went on, and as you see him now I am very proud to say he is strong and vigorous. I did not lead him, he led me. You may ask how I could be so blind to the truth, seeing it acting before my eyes. . . . Three years ago I had a serious illness. I began to hear about diseased meat, foot-and-mouth disease, and consumption, and I thought, perhaps, I was suffering from some of those horrid diseases. Then I began to read. I thought I would give it a serious consideration. I was weak, and thought I must get still weaker on the Vegetarian plan; I thought, therefore, it would be no use leaving off meat unless I knew what to eat instead, and so I read, in order that I might learn what the people did who succeeded. I found I must begin upon brown bread instead of the white loaf. I practised it for three weeks, and then went to Malvern; there they persuaded me to have a little meat on Sunday. I did so, and after dinner I found I had the heartburn, and I was not quite so comfortable; that opened my eyes. I felt convinced it was the flesh-eating that had done the mischief, and from that day to this I have eaten no flesh. I feel stronger and better, and I think now, in my fifty-second year, I am stronger than I was twenty years ago."



MR. FRANKLIN P. DOREMUS.

Hon. Secretary of National Food Reform Society, 1880.
Hon. Secretary of Vegetarian Federal Union, 1892.

It should be added that Mrs. Richardson is still hale and hearty at the present day, though in her seventy-second year.

Mr. T. W. Richardson is a member of the "Sabbatarians" or Seventh-day Baptists.

Following upon the heels of the London Dietetic Reform Society, came the London Food Reform Society, which was founded by Mr. M. Nunn, a man who did grand work for Vegetarianism during the period between 1877 and 1883.

An elderly man, only enabled to grapple with poverty by living a life of almost ascetic self-denial, Mr. Nunn was ever ready to place his voice, his pen, or even his slender purse at the disposal of the cause he loved. Full of novel and practical ideas, his brief, but suggestive communications often found their way into the pages of the *Dietetic Reformer*, and, finally, seeing the need of definite organization in the Metropolis, he made a supreme effort, and with the help of one or two friends formed the London Food Reform Society. Meetings were held regularly in Castle Street, Oxford Street, Mr. Nunn himself undertaking the financial responsibility, and audiences, at first pitiably small, but, gradually growing in numbers, gathered together to hear lectures and take part in discussions on dietetics.

Mr. Franklin P. Doremus was living at

this period in Camden Town, and fortunately his attention was drawn to the work Mr. Nunn was doing. Mr. Doremus joined the Society, threw himself into the work with unstinted ardour, and helped to develop and extend the influence of the London Food Reform Society. The Rev. Professor John Eyton Bickersteth Mayor, M.A., accepted the post of President, and the list of Vice-Presidents contained the following names :—

Colonel (now General) J. M. Earle.
Arthur F. Astley.
Rev. H.C.C. McCleod.
W. W. Fawcett.
Rev. W. J. Monk, M.A.
T. L. Nichols, M.D.
Rev. G. Ouseley, M.A.
H. S. Salt.
Lt.-Col. T. Robinson.
Rev. J. Aldworth.
H. F. Lester, B.A.
W. G. Ward, F.R.H.S.
Alfred Braby.
Frank Podmore, B.A.
Isaac Pitman.
Rev. G. Sexton, D.D., LL.D.
Howard Williams, M.A.
Jeston Homfray.
F. B. Bosanquet.
Severin Wielobycki, M.D.

Whilst the Executive Committee consisted of the following :—

T. A. Clark.
W. Couchman.
C. J. Delolme.
E. Dickson.
F. R. C. Evans.
J. J. Faning.
Charles W. Forward.
E. Fowler.
W. Fred Keen.
H. W. Lofts.
R. E. O'Callaghan.
J. A. Thornberry.
J. Todd.

Of the Vice-Presidents, the Rev. W. J. Monk (who subsequently occupied the post of President), Mr. H. F. Lester, Mr. Alfred Braby, Sir Isaac Pitman, W. G. Ward, and Dr. Wielobycki, are now dead; as also the following members of the Executive :—Mr. J. Faning and Mr. W. Couchman. Mr. Doremus acted as Treasurer and Secretary, giving time and money to the movement, and doing much to interest and convince persons who were in any way sympathetic by requent social gatherings at his house in Rochester Road, N.W. Amongst others who attended these gatherings was Mr. T. R. Allinson, a young licentiate of the Edinburgh College of Surgeons, who was attracted by the arguments put forward on behalf of Vegetarianism, though it is likely enough at that time he had little idea of the way in which Vegetarianism was to be his stepping-stone to success in the future. The Food Reform Society was, amongst other work, giving a series of specimen three-course dinners (this was prior to the sixpenny, three-course Vegetarian dinners of the restaurants), which were carried out at a nett cost —for the actual ingredients—of threepence per head. Mr. Allinson's name was associated with one of these specimen dinners, for which Mr. J. Galloway Weir, now M.P. for Ross and Cromarty, had undertaken to be responsible. The

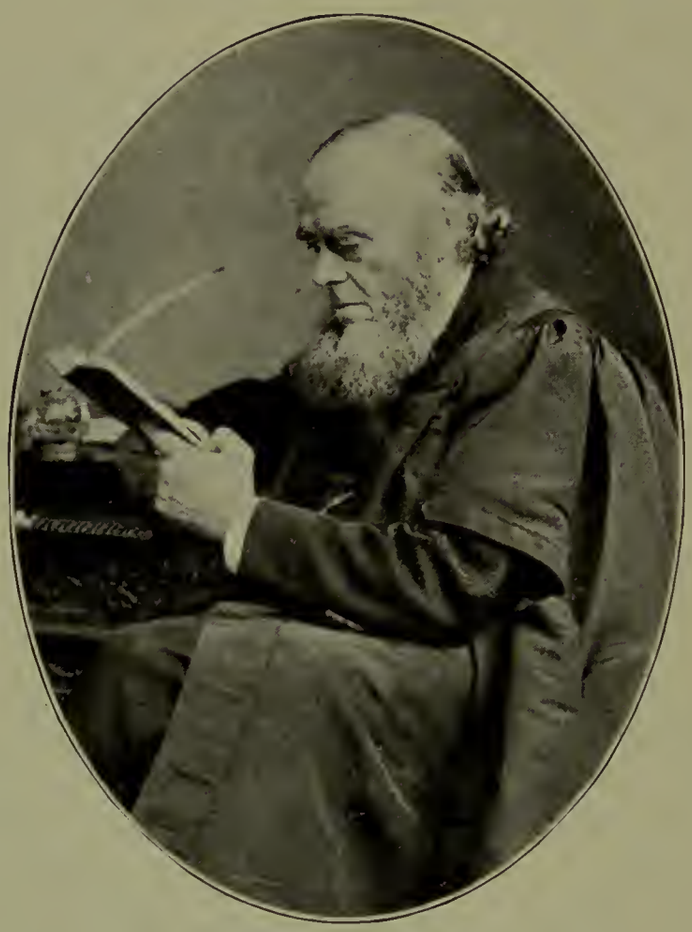


Sir Isaac Pitman.

late Dr. B. W. Richardson, who was to have taken the chair, was unable to be present, but Mr. Russell, of the *Times*, who was at the dinner, was impressed thereby, and a leading article appeared in that paper dealing more particularly with the economic aspect of the question in a somewhat bantering spirit, and referring *inter alia* to the remarks of Mr. Allinson. This paved the way for letters to the *Times* from Mr. Doremus,and Mr. Allinson,

stating the objects of the Food Reform Society, and offering to send literature on the subject to anyone making application.

The economic aspect of the food question had already been opened up in the *Times* by Mr. Gibson Ward's letters, and when Mr. Allinson woke up the next morning he was astonished to find a perfect deluge of applications. That so many people should be actively interested in the subject of diet set him thinking, and before long he furnished some articles to the *English Mechanic*, and subsequently secured the more permanent position of Editor of a "medical column" which was opened in *another Times*—the *Weekly Times and Echo*.* The large circulation of that well-known weekly introduced Mr. Allinson's name to a vast number of readers, and brought him in as many patients as he had time to attend to, whilst the results of treating the various disorders from which they suffered by diet in place of drugs was—as might have been expected—in the majority of instances eminently satisfactory. For some time Mr. Allinson acted as Hon. Secretary of the Food Reform Society. Seeing how the public is influenced by medical advice, and how blind a faith is placed on the opinions of the family physician, one can estimate the usefulness of the work which he has been enabled to do, both through the columns of the press, and by personal contact with the large number of persons who have sought his advice. Besides being a Vegetarian, he is an opponent of Vivisection and Vaccination, and his colleague, Mr. H. Schultess-Young, barrister-at-law, has succeeded in defeating prosecutions under the Vaccination Act in considerably over two thousand cases. Like Mr. Allinson, Mr. Schultess-Young has been a Vegetarian for many years.



THE REV. PROF. JOHN E. B. MAYOR, M.A.
(*President of the Vegetarian Society.*)

Another visitor to Mr. Doremus's réunions was Mr. A. J. L. Fischer, an elderly gentleman whose health had been materially benefitted by a Vegetarian diet, and who took a keen interest in the progress of the movement. Mr. Fischer subsequently occupied the post of treasurer of the National Food Reform Society.

Some of the more go-ahead of the London Vegetarians had long been in favour of the adoption of a more militant policy, and the extension of the work in whatever direction might prove practicable. With this view the word "London" had been dropped as having too localizing a tendency, and subsequently the prefix "National" was added, the Society then being known as the National Food Reform Society.

* The *Weekly Times and Echo* is the property of Mr. Passmore Edwards, M.P., who was at one time a most ardent advocate of Vegetarianism, whilst its Editor, Mr. E. J. Kibblewhite, is in sympathy with the movement. Mr. Kibblewhite is also editor of the *English Mechanic* and the *Building News*, besides being managing director of the Strand Newspaper Company. He is a Londoner by birth, has been associated with journalism for some thirty-five years, and is fifty-one years of age. His parents were poor and unable to spend much on his education, and his success has depended upon his own efforts.

This policy led, perhaps not unnaturally, to a certain amount of antagonism on the part of some of the officials of the Vegetarian Society, who felt that the organization they represented was sufficient for the work, and could not quite understand why the London workers were not satisfied to conduct their operations as a branch of the Vegetarian Society, or at least a purely local organization. On the other hand, Londoners felt that there was room for a strong and active centre in the Metropolis, and, moreover, that the name under which they carried on their campaign was likely to attract a section of the public to whom the name Vegetarian might not appeal so favourably.



MR. R. E. O'CALLAGHAN.
(*First Secretary of the Vegetarian Federal Union.*)

Considerable correspondence took place from time to time between the two societies, but it was gratifying to notice that notwithstanding the flourishing growth of the London organization, the revenue of the Vegetarian Society was increasing steadily year by year. Nevertheless a somewhat aggrieved feeling was apparent on both sides—on the one that a comparatively new organization should be gaining recruits that otherwise would have joined the Vegetarian Society (a somewhat supposititious argument); on the other hand, that the Vegetarian Society should in any way seek to interfere with, or restrict a vigorous and spontaneous development that added strength to the cause of Vegetarianism. Many of the active workers in the National Food Reform Society were young men (some of them not out of their "teens"), and full of enthusiasm and impetuosity as they were they grew impatient of anything that looked like a restraining influence. The Manchester Vegetarians were not known personally to them, and they looked upon London as the hub of the universe.

Looking back now, it appears unfortunate that so narrow a view should have been allowed to exist on either side. It is quite certain that the Vegetarian Society with its offices at Manchester, and no London branch, could never have accomplished the work that the National Food Reform Society carried out, though it is equally certain that London Vegetarians might have forgiven some little jealousy on the part of Manchester, as not being unnatural from a Society which had practically had the run of the country for a period of twenty-five or thirty years, with no rivalry beyond purely local efforts. Anyway, the position was such that when Professor Newman resigned from the post of President of the Vegetarian Society, the Executive elected as his successor the Rev. Professor John Eyton Bickersteth Mayor, the President of the National Food Reform Society, to succeed Professor Newman, the latter society sought a fresh President, and the choice fell upon the Rev. W. J. Monk, vicar of Doddington, Kent. This change, however, did not diminish the ardour of the Food Reformers; they forged ahead

steadily, holding meetings, giving dinners, and publishing literature.* Under their



THE LATE MR. A. J. L. FISCHER.
(*President of the National Food Reform Society.*)

auspices lectures were delivered by Mr. Doremus, Mr. O'Callaghan, Mr. Forward, Mr. W. H. Taylor, Mr. Allinson, and others, correspondence was carried on in the press, and everything that could be done to popularize Vegetarian principles was done.

Mr. Monk made an excellent President. He possessed a most genial presence, his benevolent expression, earnest delivery, and manifest sincerity of purpose impressed people, even more than his ruddy and clean-shaven face. Popular prejudice was loth to admit that one who to all outward appearances looked like a jovial, fox-hunting parson, could be an abstainer, not only from alcohol, but from fish, flesh, and fowl. Mr. Monk became a total abstainer from alcohol in 1876, and having placed himself in Dr. Richardson's hands for the treatment of a violent attack of indigestion, from which he suffered in the following year, his attention was directed to the subject of diet. In 1878 he wrote: "I am now a strict Vegetarian, living on farinaceous food, fruit, and vegetables. I drink nothing, not even water, a little milk and oatmeal porridge suffices for breakfast—butter and eggs I seldom touch."

Mr. Monk was for many years a Vice-President of the Vegetarian Society and the Anti-Narcotic League; one of the Decanal Secretaries of the Canterbury Diocesan Church of England Temperance Society; a Committee-man of the East Kent Branch of the Royal Society for the Prevention of Cruelty to Animals, and a supporter of numerous other associations of a philanthropic nature. His death took place in 1896.

Towards the close of the year 1880, Miss May Yates commenced an agitation on behalf of wheat-meal bread, and this subsequently developed into the Bread Reform League. Miss Yates succeeded in interesting a large number of medical men and other influential people in the question of Bread Reform, and, incidentally, in the whole subject of food, thus, to some extent paving the way for a change in public opinion favourable to the advancement of



THE LATE REV. W. J. MONK, M.A.

Vegetarian principles. Many persons to whom the mere suggestion of abolishing

* The *Food Reform Magazine* was issued as the official magazine of the National Food Reform Society, but was discontinued when the Society amalgamated with the Vegetarian Society in 1885.

flesh-eating would have been anathema were willing enough to associate themselves with a movement so harmless in its aims as the Bread Reform League.

The President of the Bread Reform League was the late Mr. Samuel Morley, and amongst its Vice-presidents were Drs. Dobell, F. W. Pavy, J. E. Erichsen, and the late Drs. W. B. Carpenter, and B. W. Richardson. The League was formed with the object of "spreading a knowledge of the dietetic advantages of Wheat-Meal Bread."

Miss Yates succeeded in getting up three influential meetings; one at the Kensington Town Hall, presided over by the late Dr. Richardson, in which Professor Henslow and Dr. Bartlett took part; another at which the late Mr. Morley presided, and Drs. Pavy and Farquharson and Professor Church spoke; and another at the Mansion House, under Lord Mayor McArthur's presidency. In addition to these meetings Miss Yates addressed a number of audiences in various parts of the country.



Dr. T. R. Allinson.

Subsequently, when the National Food Reform Society was merged into the Vegetarian Society, Miss Yates, impressed with the value of the words "Food Reform," amplified the title of her Society by naming it "The Bread and Food Reform League,"* under which title what remained of it was later on united to the London Vegetarian Society with the revised programme of providing dinners for children in the Board Schools.† In spite of the Bread Reform League and its efforts, the British public has not taken kindly to wheat-meal bread, a result arising probably from the wretched quality of the stuff sold under that name. "Brown" bread is, as a rule, very much *over-fermented*, and the public is scarcely to be blamed for preferring well made *white* to badly made *brown* bread. The Aërated Bread Company, the 'Hovis' Co., and others are doing something to familiarize the public with wheat-meal bread, but the much decried white loaf still occupies a prominent position even at Vegetarian tables, in fact, there are Vegetarians who declare *brown* bread does not suit them. The Bread Reform League had condemned white bread as not containing a sufficiency of the mineral elements needed for human nutrition, whilst, curiously enough, a Vegetarian dietary had been attacked in other quarters on the ground that it contained too great a proportion of mineral matter, with the result that atheromatous degeneration of the arteries was produced and premature old age resulted. This remarkable theory was evolved in the brain of a certain Professor 'Gubler,' and, as it has been used as a sort of stock argument against Vegetarianism it will be worth while to devote a few words to the subject.

In the early part of the year 1878 the following paragraph appeared in the *British Medical Journal*, and went the rounds of the Press:—

"Professor Gubler, in his recent researches as to the causes of cretaceous degeneration of the arteries, has made the very interesting discovery that a principle cause lies in a vegetable diet, and thus explains the frequency of cretaceous arteries among the French rural population at the early age of forty. This is the more important because it is well understood that 'a man is as old as his

* The word "Food" apparently, in Miss Yates' estimation not including *bread*.

† A work now carried on by the National Food Supply Association.

arteries,' and that chalky degeneration of the arteries is the most fatal kind of premature aging. Further proof he finds in the fact that the Trappists, who live exclusively on vegetable food, very soon show arterial degeneration. In districts where chalky soils load the drinking water with earthy salts, a vegetable diet acts more rapidly in affecting the arteries than in regions of siliceous formation."

Commenting on this paragraph, Prof. Newman suggested that the last sentence appeared to give a clue to the very absurd paradox, inasmuch as chalky soils would load the arteries with chalk through the water which was drunk—naturally enough, whatever the people's food; and the editors of the *Dietetic Reformer*, speaking from personal observance of the Trappist Monks, stated that they are conspicuous, as an Order, for their extreme abstemiousness, being absolutely Vegetarian, whilst their general good health and longevity were remarkable.

Dr. T. L. Nichols dealt with the subject in that hard-headed, practical manner so characteristic of his writings. He professed to regard the paragraph as a joke, and said :—

"The horse is a Vegetarian. Has he any chalk in his arteries? The elephant is a Vegetarian. Does he suffer from cretaceous degeneration? The monkeys, do they age prematurely of chalky degeneration of the arteries? Coming to creatures actually human—how has it been with Scotchmen, living chiefly on oatmeal? How with the people of Ireland, living, numbers of them, on potatoes, oatmeal, and buttermilk, and yet having more centenarians than any part of the United Kingdom? How with the people of Spain, who live so largely on bread, vegetables, and fruits, that the average consumption of flesh is only two pounds a year? How with the Italians, who flourish on polenta, macaroni, grapes and olives? How with the Turks, the Egyptians, the Arabs, the Brahmins? Chalky arteries. Why, it is notorious that the strongest, the healthiest, the longest-lived races have been Vegetarians, or those who have eaten the smallest proportion of animal food, and the largest of vegetable. Why must these facts be constantly repeated? Why are the Professor Gublers constantly writing such silly statements, and stupid medical journals repeating them?"

At the annual soirée of the Vegetarian Society, which was held a few months later, the Rev. C. H. Collyns, M.A., remarked that he had read Professor Gubler's article in French, and in all his lifetime had never read anything so groundless and unscientific. There was not a single proof, scientific or statistical—it was all theory and surmise; he (Mr. Collyns) learned from a private and reliable source that Professor Gubler was notorious for inventing theories, and then making his so-called facts to fit them.

Mr. F. P. Innes wrote to the *Dietetic Reformer* as follows :—

"I found lately, at the end of a French novel, an advertisement of some pills, a quack cure for consumption, which the vendor states to have been used successfully by Professor Gubler. Let those who were afraid of cretaceous degeneration take heart. The opinion of a man who treats consumption with pills cannot be worth much."

The Rev. C. H. Collyns received a letter from a French doctor of medicine, who characterized Dr. Gubler's statement as preposterous. That arterial degeneration is a common cause of death is, he stated, simply contrary to fact. The diseases of arteries are one of the least frequent causes of death, and no more frequent in France than in any other country.

But perhaps after all the following paragraph from *La Semaine Francaise*, for December 7th, 1878, will give the most accurate idea of Professor Gubler's position as an authority :—

"The French Academy of Sciences at its last meeting proceeded to elect a member in the place of M. Claude Bernard. The candidates were M. Gubler, Professor at the Paris Faculty of Medicine; M. Charcot, Professor to the same Faculty; M. Marey, Professor of Animal Mechanics at the College of France; M. Paul Bert, Professor of Physiology at the Faculty of Sciences, Paris; and M. A. Moreau. The result was the election of M. Marey, that gentleman obtaining forty votes, M. Paul Bert fifteen votes, M. Charcot three votes, and Professor Gubler one vote."

In the following year Professor Gubler died, at the age of fifty-eight, the cause of his decease being cancer of the stomach. His real name was Goblet, which he changed for Gubler when he adopted the medical career. He became a Professor in 1868, and published various works on on medical subjects.

In recent years Professor Gubler's theories have been unearthed—on the Continent by a certain Doctor Alanus, who for some time lived as a Vegetarian;

and in England by Dr. Densmore, of the Stillman Remedies Company, New York.

In 1881 the Rev. Charles Kendall, President of the Hull and District Vegetarian Association, was, by a large majority, elected President of the Primitive Methodist Connexion. Both Mr. Kendall and his son, the Rev. B. Kendall, M.A., were Vegetarians, and Mr. Charles Kendall was the author of an admirable little pamphlet dealing with this subject, and entitled "How to Live in the Street called Straight." Mr. Kendall's death occurred on May 7th of the following year, at the age of sixty-four, and the *Manchester Guardian* remarked that it was "to be feared that the onerous duties of the official head of the Primitive Methodist denomination overtaxed the failing strength of one who was painfully anxious to fulfil every engagement." It was, as is usual when a prominent Vegetarian dies, conjectured that Mr. Kendall's death was in some way accelerated by his diet, but prior to his death he had himself remarked that he had passed the age usually attained by members of his family; whilst his son, writing on the subject, said: "To the last my father believed in Vegetarianism. We all believe that this had nothing to do with accelerating his end [as some say], but that it contributed to his activity and his mental vigour and cheerfulness, which were so conspicuous in him, even to the last."



RICHARD WAGNER.

In a brochure to Ernst von Weber on the subject of vivisection, Richard Wagner, the composer, included an expression of sympathy with the Vegetarian movement. It was hoped that Wagner would pay a second visit to England (his only visit was made in 1855), and in the event of his doing so it was intended to entertain him at a Vegetarian banquet. In "Religion and Art" he deals with the question of humane dietetics. His interest on the subject appears to have arisen from the great art pilgrimage to Bayreuth in 1876, when thousands flocked to witness his remarkable Trilogy. The sudden rush appears to have taken the town unawares, and great complaints were made that the pilgrims had an insufficiency of food. Wagner pondered much on the subject, and finally came to a conclusion, which a good many medical authorities shared with him, that the majority of human beings eat a great deal too much. He was induced to adopt a Vegetarian diet by reading "The New Existence."

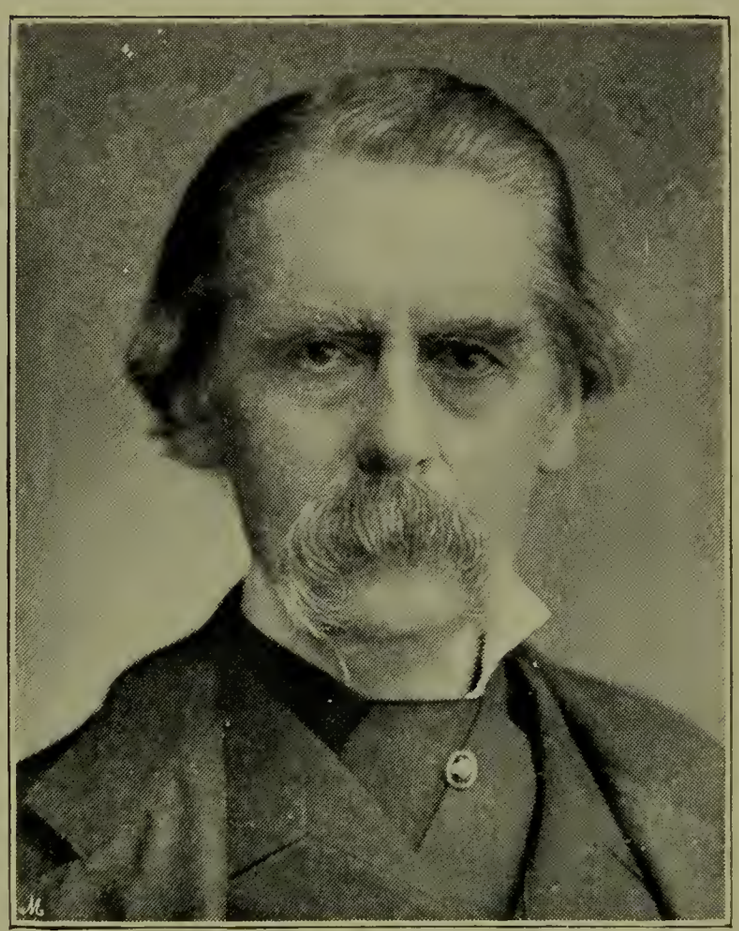
The indirect influence of Vegetarian propaganda upon the medical profession is difficult to estimate, but it is certain that, with Vegetarianism, as with Temperance, the public advocacy of such principles does affect medical opinion, whilst the weight of authority which attaches itself to the utterances favourable to our teachings from medical men, again reacts upon and helps forward our Cause. Both Sir Benjamin W. Richardson and Sir Henry Thompson have done much in this direction, though neither of these gentlemen has seen his way to joining our ranks. Sir Henry Thompson, indeed, has thought fit to attack the very class of people that approximates in their habits to his teachings,* though, if rumour speaks true, he is in his own mode of life almost a Vegetarian. In the *Nineteenth Century* (June and July, 1879) there appeared from his pen two articles on "Food and Feeding," in which his

* In "Diet in Relation to Age and Activity."

candour compels him to speak in unmistakable language of the *possibility* of a Vegetarian diet, and the evil effects of too much flesh-food. One or two extracts from his articles will bear this out—

All [the elements of food] are found in the vegetable kingdom and may be obtained directly therefrom by man in feeding on vegetables alone. . . . The vegetable eater, pure and simple, can therefore extract from his food all the principles necessary for the growth and support of the body, as well as for the production of heat and force, provided that he selects vegetables which contain all the essentials named.

I have not hesitated to say that Englishmen generally have adopted a diet adapted for a somewhat more northerly latitude than that which they occupy; that the cost of their food is therefore greater than it need be, and that much of their peculiar forms of indigestion and resulting chronic disease is another necessary consequence of the same error.



Sir Henry Thompson, F.R.C.S.

Speaking of the haricot bean he remarks:—

Let me recall the fact that there is no product of the vegetable kingdom so nutritious; holding its own in this respect, as it well can, even against the beef and mutton of the animal kingdom. . . . By most stomachs, too, haricots are more easily digested than meat is, and consuming weight for weight, the eater feels lighter and less oppressed, as a rule, after the leguminous dish."
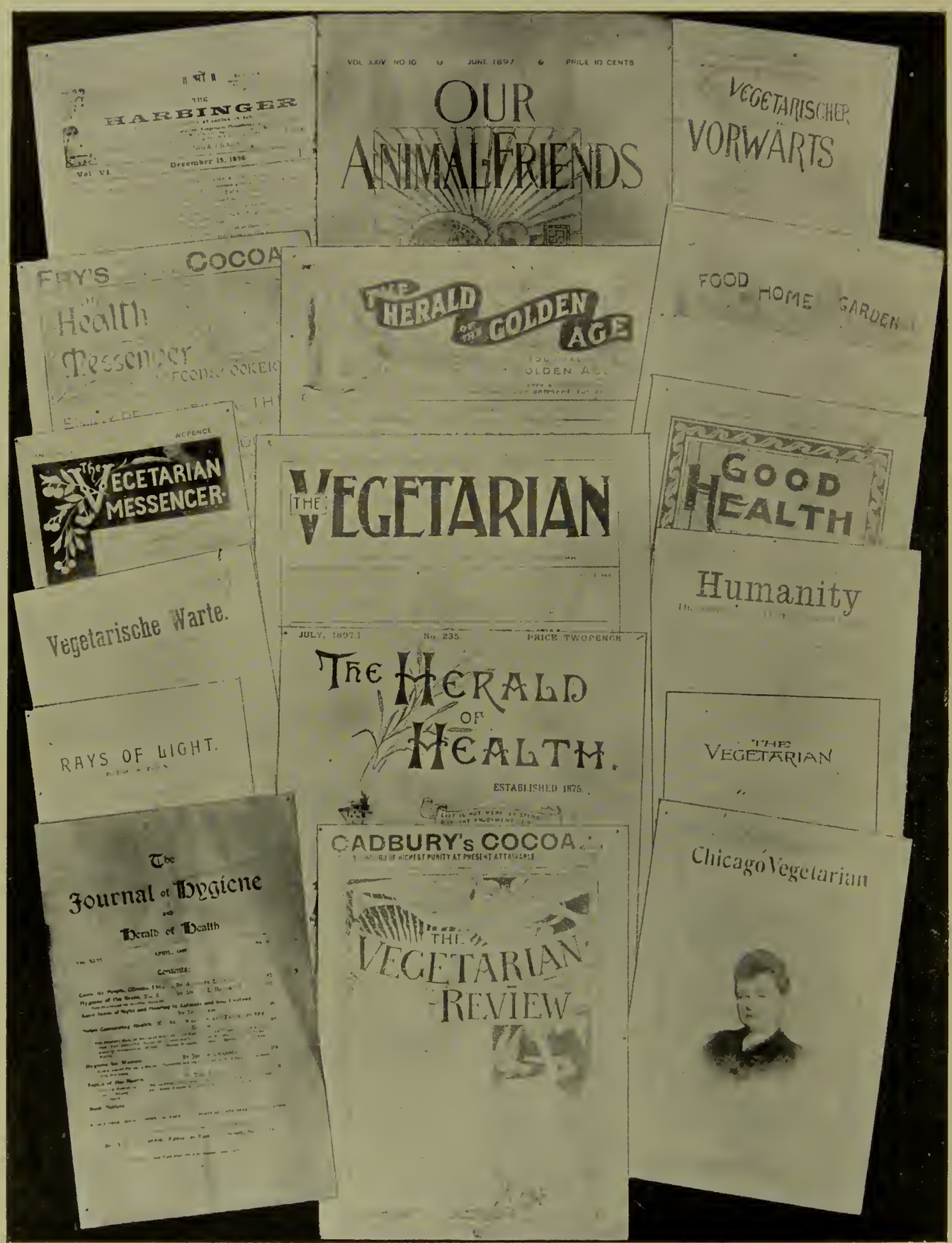
Dr. B. W. Richardson has on many occasions written and spoken of the advantages of a Vegetarian dietary. In *Modern Thought* (July, 1880), an article on "Food Thrift" from his pen contained the following remarks:—

We really ought to consider the question of utilizing on a large scale all vegetables which, in nutriment value, stand above animal products. We have also to learn, as a first truth, the truth that the oftener we go to the vegetable world for our food, the oftener we also go to the first and, therefore, to the cheapest source of supply. The commonly accepted notion that when we eat animal flesh we are eating food at its prime source cannot be too speedily dissipated, or too speedily replaced by the knowledge that there is no primitive form of food—albuminous, starchy, osseous—in the animal world itself, and that all the processes of catching an inferior animal, of breeding it, rearing it, keeping it, killing it, dressing it, and selling it, means no more nor no less than entirely additional expenditure throughout for bringing into what we have been taught to consider an acceptable form of food, the veritable food which the animal itself found, without any such preparation, in the vegetable world.

At a Conference held at the Memorial Hall on May 17th, 1881, Dr. Norman Kerr described a visit he had paid to his friend, Dr. Severin Wielobycki, then in his eighty-seventh year and in the enjoyment of all his faculties and of excellent health. Dr. Wielobycki was a Vice-president of the Vegetarian Society and of the National Food Reform Society, a Vegetarian and a total abstainer. He was born in the Province of Volkynia, in Poland, on January 8th, 1793. He fought in no less than thirty-six battles for the independence of his native land, and, in the end, he was offered by the Austrians the choice of going to America or to the British Isles. He chose the latter alternative and settled in Edinburgh, where he succeeded in taking degrees in surgery and medicine. He was an early riser, and until two years prior to his

death he was on the top of Primrose Hill every morning before six o'clock. On his hundredth birthday (January 8th, 1893) a "reception" was given at the Marlborough Rooms, London, and in a brief speech Dr. Wielobycki mentioned three rules which he considered conducive to longevity.

The first one was abstinence from intoxicating drinks, which affect injuriously the brain and nervous system, congest the liver, and produce apoplexy. The second was abstinence from tobacco, which he looked upon as a dangerous poison, and had never used; and the third point was the avoidance of animal food, which, owing to parasites and other diseases in the animals eaten, produces many diseases in human beings who partake of it.



SOME VEGETARIAN MAGAZINES—ENGLISH AND FOREIGN.

CHAPTER X.

Vegetarian Literature: Past and Present.

MANY of the earlier works dealing with the subject of diet have been dealt with, and a very complete catena will be found in Mr. Howard Williams' "Ethics of Diet," and in Springer's "Enkarpa Culturgeschichtes der Menscheit." Referring to this latter work Mr. Axon writes:—

"In this the dietetic tendencies of the early Aryans, of the Egyptians, Israelites, so far as they relate to Vegetarianism, are discussed. The influence in that direction of Brahmanism, and of Buddhism, and the spread of the latter philosophy and religion in further Asia, China, and Japan is set forth. This is followed by a sketch of the development of Greek civilization. The ethic and didactic



Howard Williams, M.A.

poetry of the Hellenes, as exemplified by Hesiod and Homer are passed in review. The beautiful drama of *Sakontala*, that masterly picture by Kalidasa of the older



Miss Beatrice Lindsay.

culture of Hindustan, is then described. This, again, is followed by a sketch of the Greek teachings as to the immortality of the soul. Empedocles, Zaleucas, Charondas, Socrates, Plato and the Epicureans and Stoics are named. With the Romans we pass from Numa to Virgil, Ovid and Horace. A chapter is devoted to Christ and the Apostles, and then come notices of Seneca, Musonius, Juvenal, Plutarch, and Philo Judæus. The neo-Pythagorean teaching and the story of Apollonius of Tyana are next dealt with. Under the head of mediæval philosophy, Springer comments on the teaching of the Gnostics and the Fathers, citing Clement of Alexandria, Tertullian, Origen, Lactantius, St. Basil, Gregory Nazianzenus, Chrysostom, St. Jerome, and St. Augustine. The ascetic abstinence of Christian monarchism is described, and this is followed by an

account of the neo-Platonists, Plotinus, Porphyry, and Jamblichus. With scholasticism we come to the end of the



EDMUND J. BAILLIE, F.L.S.
President of the "Ruskin Society," Liverpool.
Vice-President of the Vegetarian Society.

Middle Ages. The Pythagorean philosophy finds a new birth in the modern world, and its literature contains the testimony and protest of Montaigne, Gassendi, Milton, Evelyn, Ray, La Fontaine Bossuet, Tryon, Cheyne, Mandeville, Gay, Pope, Thomson, David Hartley, Voltaire, Jean Meslier, Soame Jenyns, Rousseau, Goldsmith, Wieland, Bernardin de St. Pierre, Herder, Paley, Schiller, Jean Paul, Jean Antoine Gleïzés, Lamartine, Michelet, George Sand, Shelley and Byron. And as the regenerators of Pythagoreanism, he takes the names of Gustav von Struve, J. W. Zimmermann, Eduard Baltzer and Richard Wagner."

Coming to the present century, George Nicholson's "The Primeval Diet of Man," following "On the Conduct of Man to Inferior Animals," appears to have been the earliest work of the kind. Joseph Ritson's "Essay on Abstinence from Animal Food" appeared about the same time, and Dr. Lambe's "Reports on the Effects of a Peculiar Regimen," 1809, was followed by John Frank Newton's "Return to Nature," in 1811, both of these latter books having recently been republished in a popular form by the Ideal Publishing Union. In 1813 Shelley issued his "Vindication of a Natural Diet," and the year before there had been published the first Vegetarian cookery book, a little volume of seventy-four pages, containing some 250 recipes collected by Mrs. Brotherton, and issued from the Academy Press, Salford.

In 1835 Dr. Alcott published a monthly periodical, the *Moral Reformer*, which was succeeded by the *Library of Health*. Three years later the *Graham Journal* was started in Boston, Mass., and in 1839 Sylvester Graham's "Lectures on the Science of Human Life" appeared. In 1840 "Thalysie, ou la Nouvelle Existence," written by J. A. Gleïzès, was published in Paris, as was also Alphonse de Lamartine's "La Chute d'un Ang." Later on, in 1845, came John Smith's "Fruits and Farinacea, the Proper Food of Man," and shortly after a periodical entitled the *Truth-Tester, Temperance Advocate and Healthian Journal*, a monthly magazine, with



DR. CARL FEHLAUER.
(*Editor of* "UNSER HAUSARZT.")

which Mr. William Horsell was associated as Editor. In 1848 Mr. Horsell started the *Vegetarian Advocate*, and subsequently, when Mr. Horsell joined forces with Mr. James Simpson and became secretary of the Vegetarian Society, the *Vegetarian Messenger* began its career, the first number appearing on September 1st, 1849. On Mr. Simpson's death in 1859 the *Messenger* underwent considerable modification, and its title was altered subsequently to the *Dietetic Reformer*, under which name it appeared for many years, being edited at various periods by Mr. Horsell, the Rev. James Clark, Mr. Bailey Walker, Mr. W. E. A. Axon, Miss Beatrice Lindsay, and Mr. Ernest Axon. In 1875 Dr. Nichols started the *Herald of Health*, the first volumes of which were the size of a crown 8vo., a trifler large than the *Vegetarian Messenger*. The *Herald of Health* was latterly enlarged, and was edited by Dr. Nichols until the year 1886 when I became editor, and conducted the journal down to the time of its being taken over by Mrs. C. L. H. Wallace in 1890.



MR. ARNOLD F. HILLS.

The National Food Reform Society published the first number of an admirable little quarterly in July 1881; it was called the *Food Reform Magazine*, and was contributed to by some of the best known writers in the Vegetarian movement, and edited by Mr. F. P. Doremus. The *Vegetarian* was announced to be issued by Mr. Edward Curtice in 1888, but before an issue appeared Mr. Arnold F. Hills made arrangements to take over the paper and the first number was published early in that year. The *Vegetarian* was intended by Mr. Curtice to be devoted largely to the reporting of meetings on Vegetarianism and allied subjects, but Mr. Hills wished rather to make it the organ of the propaganda, which he was at that time carrying on with great energy in and around the Metropolis. For some years Mr. J. Newton Wood was editor, and, on his departure to Australia, Mr. J. Oldfield undertook the editorship and acted in that capacity down to the end of 1896.* On January 1st, 1891, I was desirous of being associated with the journalistic phase of the Vegetarian movement, and started the *Hygienic Review*, a well produced monthly, somewhat independent and critical in tone, and continued it in that form until the end of 1892, when Mr. A. F. Hills offered to take it over and bring it out in a larger form. The new series commenced in 1893, being published at sixpence, and containing articles on a variety of subjects, together with numerous illustrations. In January 1894 the title was altered to the *Vegetarian Review*, and the magazine issued as a quarterly, and at the beginning of the following year it reverted again to the position of a twopenny monthly magazine, though still on a more ambitious scale than in its original form. In October 1893 a special number containing some 200 pages had been issued with the report of the Vegetarian Congress at Chicago, and the papers which were read on that occasion. This number probably formed the handsomest Vegetarian volume that had yet been issued.

* Since 1896 the *Vegetarian* has been edited by Mr. J. Ablett, and an Editorial Committee.



Mr. Charles Walter Forward.

Vice-President of the Vegetarian Society.
Editor of the *Herald of Health*, 1886-1890; the *Hygienic Review*, 1891-1893;
Vegetarian Review, 1894-1895; *Vegetarian Jubilee Library*, 1897; the *Vegetarian Year Book*, 1888-1893;
Author of the *Art of Longevity*, the *Case against Butchers' Meat*, etc.

Subsequently the *Vegetarian Review* was edited by Mr. Henry J. Osborn, who had been associated with the Vegetarian movement many years back, and who is now acting as editor of both the *Vegetarian Review* and the *United Temperance Gazette.*



In 1891, Dr. Emmet Densmore issued the first number of a paper entitled *Natural Food*, a penny monthly, subsequently being increased to twopence, and finally collapsing altogether. *Natural Food* appears to have been started with the idea of supporting Dr. Densmore's theories as to the injurious effects of "starchy" foods, but the most remarkable feature about the paper was the erratic course which it pursued. Beginning with a sort of Anti-vegetarian crusade based on the "atheromatous degeneration" theory of Drs. Alanus and Gubler, it followed this up with Dr. De Lacy Evans' views as to earthy deposits being the cause (*sic*!) of old age. Then came Dr. Salisbury's beef-and-hot water treatment, and every new theory by turns, but none for long, down to the Dewey system of breakfasting at dinner time. A complete and entertaining but somewhat merciless review, of Dr. Densmore's protean changes appeared in the second volume of the *Hygienic Review* (new series) 1893. For some time *Natural Food* was edited by Mr. Arthur Wastall.

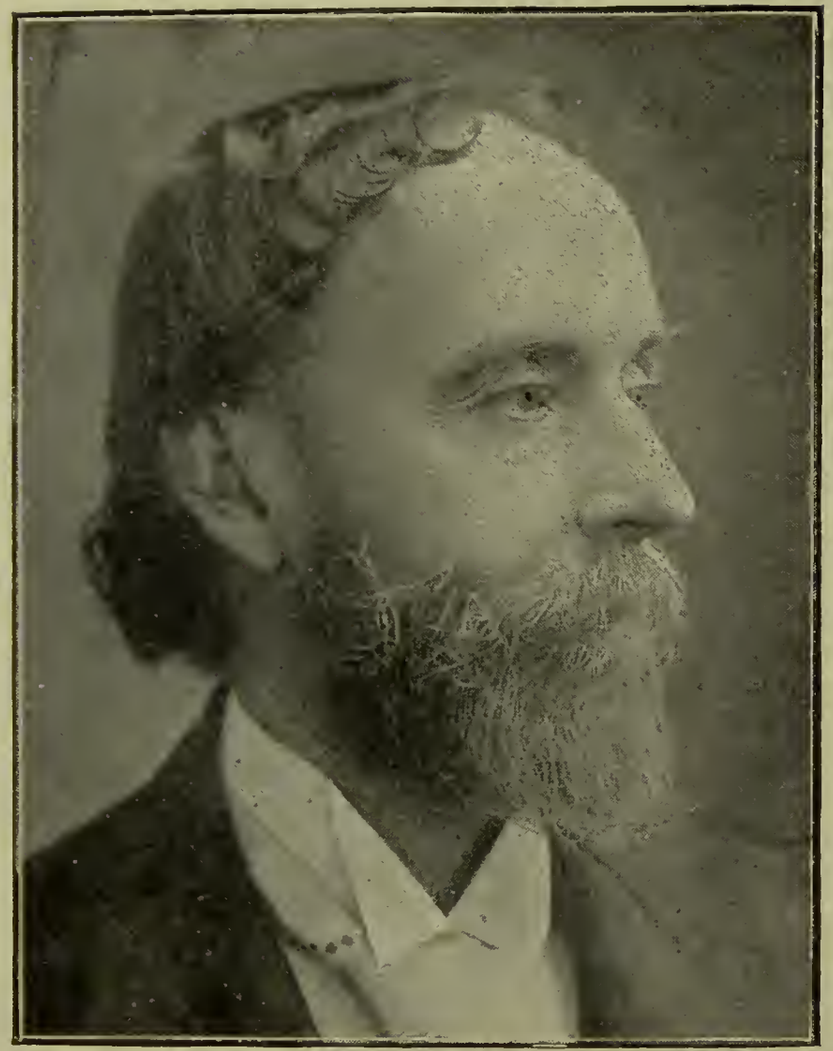


Mr. Henry J. Osborn.

In January 1896, the Order of the Golden Age, of which Mr. Sidney H. Beard, is the moving spirit, started its official organ, the *Herald of the Golden Age*, a well edited monthly, upon which the individuality of its editor is strongly impressed. In America the Vegetarian movement has been officially represented by several journals from the *American Vegetarian* down to *Food, Home, and Garden*, edited by the Rev. H. S. Clubb, whilst Germany can boast at the present time of a fairly representative Vegetarian press, including *Vegetarischer Vorwaerts*, edited by Herr Paul Heidemann, *Die Vegetarische Rundschau*, edited by Dr. Hugo Zeidler (now in its 30th year), *Die Vegetarische Warte*, edited by Ernest Hering, and *Unser Hausarzt*, edited by Dr. Carl Fehlauer. *Der Vegetarier*, originally edited by Dr. Aderholdt under the title *Thalysia* was amalgamated with *Die Vegetarische Rundschau* in 1893. Of other than periodical literature Sylvester Graham's "Science of Human Life," J. F. Newton's "Return to Nature" and John Smith's "Fruits and Farinacea" have already been referred to. Professor Newman's "Essays on Diet," Professor Mayor's "Lectures," the "Manchester Vegetarian Lectures" by the Rev. James Clark, W. E. A. Axon, F.R.S.L., A. W. Duncan, F.C.S., Joseph Knight, Miss B. Lindsay, etc., may also be mentioned. The Vegetarian Society has issued a large number of useful leaflets and pamphlets, of which "The Vegetist's Dictary," by 'Domestica'*; "How to Spend Six-



* Miss Baker, who died on December 28th, 1876. A daughter of Mr. Thomas Baker, an active member of the Vegetarian Society, whose condensation of Graham's "Science of Human Life" was published by the Vegetarian Society.



Dr. Emmet Densmore.



Mrs. Helen Densmore.

pence," by W. M. Wright*; "Against Killing Customs," by W. Godfrey, and "Ringing Out, and Ringing In," by the same writer; and "The Ethics of Diet," by Howard Williams, M.A., are specially worthy of mention. Mrs. Kingsford is best known by the "Perfect Way in Diet;" whilst Dr. Nichols' "Diet Cure," "How to Live on Sixpence a Day," and other works also deal with the subject of Vegetarianism. "The Manual of Vegetarianism" was written by Mr. C. W. Forward and Mr. O'Callaghan, whilst the first-named of these two writers has also issued "Practical Vegetarian Recipes," † the "Art of Longevity," and more recently "The Case Against Butchers' Meat."

In the *Vegetarian Jubilee Library*, a monthly series of shilling volumes now being issued by the Ideal Publishing Union, reprints appear of the following:—

"VEGETARIAN ESSAYS." A. F. Hills.
"RETURN TO NATURE." J. F. Newton.
"LIFE OF DR. LAMBE." Dr. E. Hare.
"FRUITS AND FARINACEA." J. Smith.
"THALYSIE." J. A. Gleïzés.
"ESSAYS." Count Tölstoi.
"THE SCIENCE OF HUMAN LIFE," by Sylvester Graham; and a Collection of Mrs. Kingsford's writings.



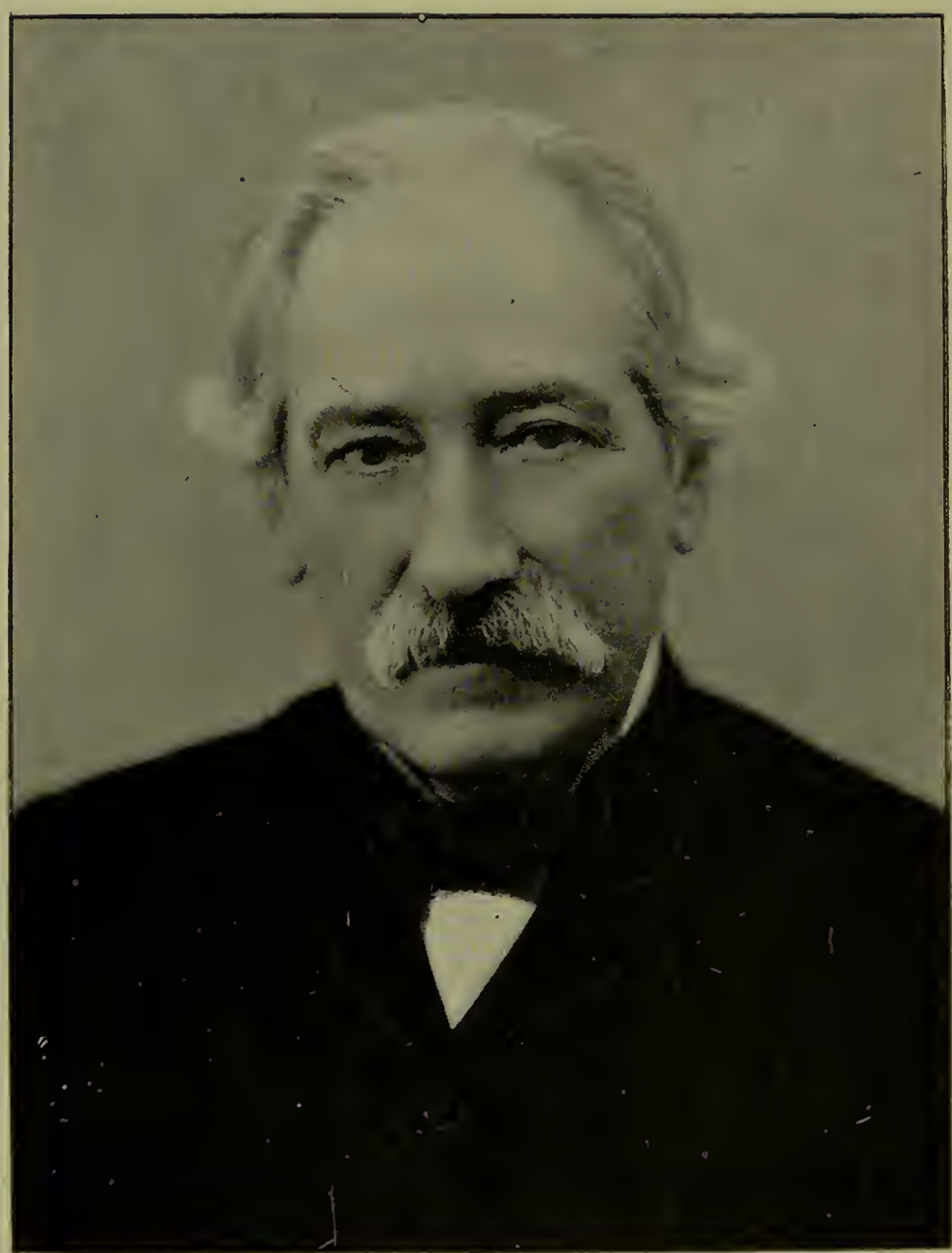
MR. H. S. SALT.
Editor of *Humanity*.
Hon. Secretary of Humanitarian League.



MR. J. NEWTON WOOD.
The First Editor of the "VEGETARIAN."

* W. M. Wright, of Stockton-on-Tees; for many years an ardent advocate of Vegetarian principles and an excellent open-air speaker. A tall, wiry man, with a fund of natural humour, whose concluding argument with his hearers was to shake them by the hand, his 'grip' serving to dispel any lingering doubts they might have had as to the strengthening qualities of vegetable food.

† One of the most successful of Vegetarian Cookery Books; the publishers, Messrs. J. S. Virtue and Co., having sold out the first edition on the day of publication.



Mr. Edward Maitland.

CHAPTER XI.

The Health Exhibition and the Vegetarian Restaurants.



N the year 1883 the International Fisheries Exhibition was held at South Kensington with the ostensible object of increasing the public interest in the fishing industry, and directing attention to the economical and other advantages of fish as human food. As a practical demonstration of the cheapness of this class of food, a restaurant was opened in the Fisheries Exhibition for the purveyance of a sixpenny fish dinner, consisting of a snack of fish with vegetables and bread. Whether this venture paid on its merits or not is by no means clear, but it is certain that fish dinners *quasi* fish dinners have not taken any great hold of the public as a result.

A more interesting sequel to the experiment was the discussion it caused in Vegetarian circles, and the spirit of emulation that was aroused with respect to the question of thrift in food. The three-course specimen dinners provided by the National Food Reform Society have already been referred to, and it was natural enough that that organization should apply for space for a similar experiment in the International Health Exhibition which was announced for the following year (1884). It must be admitted, however, that the National Food Reform Society was not in a position to follow up the application with the vigour and pertinacity which was needed, and the official refusal to allocate space practically ended the matter so far as that Society was concerned. The Secretary, Mr. F. P. Doremus, too, was contemplating leaving England,* and there was no one who could step into his place and undertake the large amount of work and responsibility that would have been required to carry out the scheme of a Vegetarian Restaurant at the "Healtheries."† At all events, the initial difficulties of getting space allotted deterred the London Society from further action.

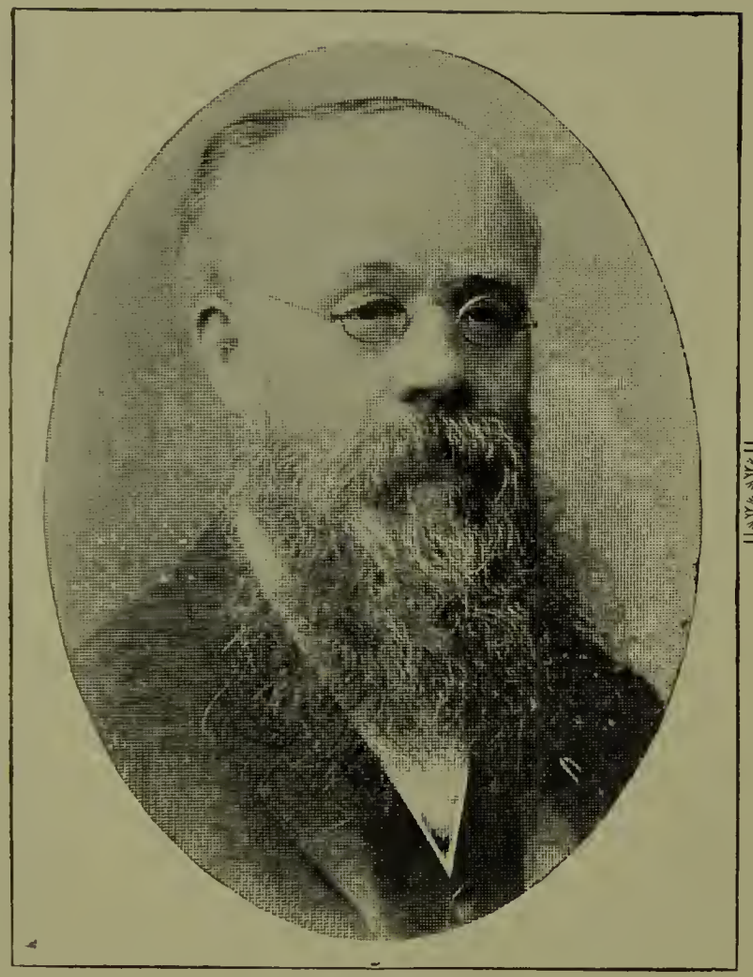
The Vegetarian Society had also discussed the advisability of establishing a restaurant at the "Healtheries," and applied for space, only to meet with a polite refusal from the authorities. Thanks, however, to the invincible energy of Mr. William Harrison, of Manchester, the official negative was not accepted as final.

Mr. William Harrison adopted a Vegetarian diet in the year 1878, and soon became so convinced of its advantages that, although actively engaged in business pursuits, he devoted a considerable portion of his time to Vegetarian propaganda, and in 1882 joined the Executive of the Vegetarian Society. He himself states that bronchitis had so fastened itself upon his lungs that he gave himself up as one of its victims. At times he was so exhausted by coughing that he was as helpless as a little child, especially in foggy or cold weather; this was when he was a little over forty years of age. At the age of fifty-six he wrote "I have now been a Vegetarian about fifteen years. I began with disease, I am now thoroughly healthy. . . . All my children are healthy, vigorous and strong. I would like to add that I was troubled with bilious headache, pain at the chest, and toothache, all of which have disappeared."

Early associated with the work of temperance and philanthropic organiza-

* Mr. F. P. Doremus left England in the spring, and the occasion of his departure was utilized by the presentation of an address and some valuable books from his London friends and colleagues. These were presented at a Vegetarian Banquet held on March the 22nd, 1884, at the Apple Tree Restaurant, London Wall, the chair being taken by Lord Byron, whilst among those present were the Rev. W. J. Monk, Mr. and Mrs. Wallace, Mr. and Mrs. Bowden Green, Mr. T. R. Allinson, Mr. W. Couchman, Mr. R. E. O'Callaghan, Mr. C. W. Forward, and Mr. M. Nunn. During Mr. Doremus's absence Mr. O'Callaghan undertook the duties of Hon. Secretary, and continued to do so until the former gentleman returned to this country.

† The popular title given to the International Health Exhibition.



Mr. William Harrison.
Treasurer of the Vegetarian Society.



Mrs. W. Harrison.

tions, Mr. Harrison had developed a natural ability for public speaking, though, were he never so poor an orator, his earnestness and sincerity would go far to making his addresses popular. He is a staunch member of the Salford Bible Christian Church, and always ready to assist in any work for the benefit of humanity. Mr. Harrison is fortunate, too, in the support he recieves from his wife, whose cookery demonstrations in Manchester have been a powerful means of directing interest to the practical side of Vegetarianism. Mrs. Harrison is a native of Norwich, and became a member of the Vegetarian Society in 1884. Her "Hints to Housewives and Caterers," and "Woman's Mission in Vegetarianism," are among the most practical and hopeful papers that have appeared in the *Vegetarian Messenger*.

Mr. Harrison met with difficulties in every direction. The Executive of the Vegetarian Society at first poured cold water on his suggestions, and seemed almost as anxious to avoid taking the space for the purpose of opening a restaurant as the officials of the Exhibition were unwilling to let them have it. Some of Mr. Harrison's colleagues on the Vegetarian Society's Executive told him he must be mad to entertain such a scheme, but they did not succeed in damping his ardour. On the contrary, the more he pondered the idea, the more he felt the importance of carrying it out, and, finally, he wrung an unwilling consent to the proposal, and subsequently started off himself for London to endeavour personally to secure the assent of the authorities. It was getting somewhat late in the day, and the official reply that all arrangements had been made would have somewhat cooled the enthusiasm of an ordinary man. But Mr. Harrison was not an ordinary man. He possessed patience, perseverance and tact, and instead of abandoning his efforts he redoubled them, commencing his campaign by calling on the late Dr. B. W. Richardson. Dr. Richardson professed considerable interest in the scheme, and promised to use his influence to get Mr. Harrison a personal interview with Sir Philip Cunliffe Owen. After considerable discussion, Mr. Harrison succeeded in persuading Sir Philip that the aims of the Vegetarian Society were philanthropic and not commercial, and, as a guarantee of this he offered to undertake on behalf of the Society that any profits that might result from the proposed Vegetarian Restaurant should be devoted to a fund for providing dinners for the poor of London and other large towns. This suggestion proved to be Mr. Harrison's trump card, and he went back to Manchester in triumph having got the provisional consent of the Exhibition authorities. A guarantee fund was raised, a special "consultative and co-operative" committee appointed in London, and Mr. Harrison recognized as a sort of Generalissimo over the whole concern. On the London Committee were Mr. Sandys Britton, Mrs. Williams (who afterwards became Mrs. Britton), Mr. E. W. Richardson, Mr. Robert Reid, Mr. H. Howard, Mr. Chas. W. Forward, Mr. W. Ashby, Mr. Pfleiderer, etc.

After a good deal of preliminary work matters got into something like definite shape, and an airy and comfortable dining-room was constructed together with the necessary kitchen. The management of the restaurant was the next question, and one that gave rise to considerable discussion. At one time negotiations were pending with Mrs. H. J. Godbold, of St. Leonards-on-Sea, but the undertaking was an arduous one, and it was probably to the advantage both of Mrs. Godbold and the Vegetarian Society that this idea was abandoned. Finally, Mr. W. H. Chapman was appointed manager, and Mr. Edmund W. Richardson accepted the post of assistant-manager. I do not think that either of these two gentlemen had any practical experience in this kind of work, and there can be little doubt, that, at all events, in the earlier days of the "Healtheries" Vegetarian Restaurant, experience had to be paid for rather dearly.

Mr. Edmund W. Richardson, Junr., was impressed in the year 1882 by reading some of Dr. Nichols' writings, and, upon perusal of Mrs. Kingsford's "Perfect Way in Diet," in 1883, he became a strict Vegetarian, and joined the National Food

Reform Society, and the Vegetarian Society. At one time he took an active



Mr. E. W. Richardson, Junr.

part in the London work, speaking at many Vegetarian meetings, and he joined the London Vegetarian Society at its formation, working on its Committee until 1891. About 1885 he joined the Order of Danielites, and for over seven years he was a strict abstainer from fish, flesh, fowl, alcohol and tobacco. Mr. Richardson is now (September, 1897), assistant editor of the *St. James's Budget*.

Fortunately, however, from the popular point of view, the venture was a success from the first. The International Health Exhibition attracted crowds of people to South Kensington during the summer months, and the cleanliness, novelty, and cheapness of the Vegetarian Restaurant drew a steady flow of customers. Soon after the opening of the Exhibition Restaurant the Co-operative and Consultative Committee, which was formed in London, went to pieces, the following letter giving probably the best explanation short of lengthy and tedious details:—

"We will thank you to permit us on behalf of the London Committee of the Vegetarian Society to notify to your readers that as the result of continued differences of opinion upon our methods of action, we have ceased to co-operate with the executive of that Society in the management of the dining-room at the International Health Exhibition.—We are, dear sir, yours faithfully,

"Sandys Britton, Chairman of the Committee.
"E. W. Richardson, Jun., Hon. Secretary."

This letter was dated June 17th, 1884, and although the Committee was practically dissolved, several individual members did their best to assist the Vegetarian Society in a private capacity.

During the six months that the Exhibition remained open no less than 161,000 Vegetarian meals were supplied. In addition to the regular catering of the restaurant a number of special dinners were given, the first being connected with the departure of Mr. Edward Payson Weston, the pedestrian, for America. Mr. Weston had just completed his great walk of 5,000 miles, at the rate of fifty miles a day, without the use of alcohol, and the President (Dr. Norman Kerr) and Council of the Society for the Study



Mr. Sandys Britton.
(Chairman of the Vegetarian Society's Consultative Committee, 1884.)

and Cure of Inebriety desired to mark the occasion by a public banquet. About 120

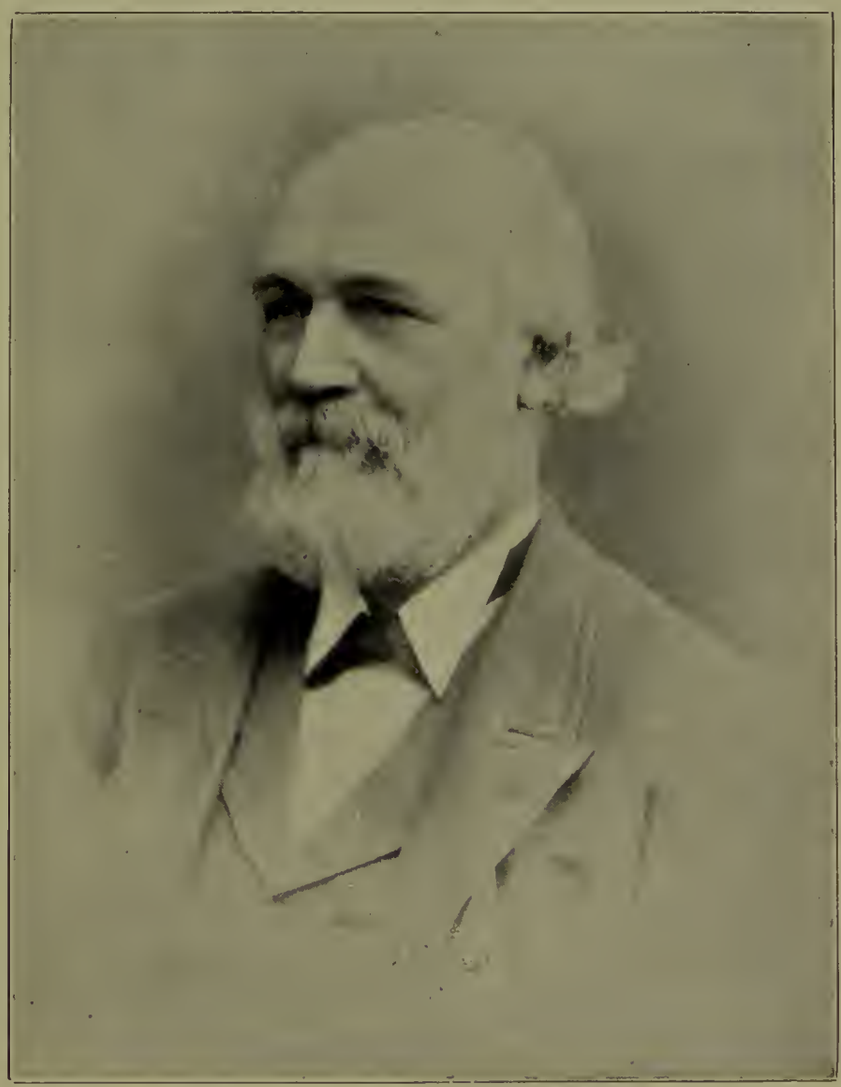
* During the first full week the number of diners was 3,989, or a daily average of 665; during the third week 4,312, or daily average of 719; and during the sixth week 4,600, or daily average of 767.

guests sat down, comprising a number of medical men and many well-known temperance advocates, including the late Mr. Samuel Morley, M.P., who declared that "if Vegetarian dinners could be provided for sixpence each it would throw a new light on the great food question."

The "Weston" banquet was followed, on September 11th, by a lecture by Dr. Allinson, the chair being taken by the late Mr. Mathieu Williams, and a notice of nearly a column in length appearing in the *Daily News*, whilst the *Globe* and other papers gave reports and comments. On September 17th, the Rev. James Clark gave a popular address on "Diet Reform," Mr. W. S. Manning occupying the chair. In the following week Mr. W. E. A. Axon gave an address, the proceedings on each of the above named occasions being commenced with a public Vegetarian dinner.

After paying £230 to the Guarantors, the Vegetarian Society found itself possessed of over £100, which, in accordance with the original arrangements, was devoted to the provision of Vegetarian meals to the poor in London, Newcastle, Manchester, and Salford, etc. The first of these meals was given on February 11th, 1885, at the Jurston Street Schoolroom, London, the cookery being undertaken by Miss Simpson and Mrs. C. L. H. Wallace. The *menu* was: Lentil soup, potato pie, and maize pudding: an orange being given also to every diner. The total cost was about £2 5s. 6d., and as nearly 200 people sat down, and there was enough left over to feed a large number of children, the cost per head must have worked out at considerably less than 3d.

Although the idea of a Vegetarian Restaurant did not originate with the Health Exhibition, there can be no question as to the impetus which that enterprise gave to the establishment of such restaurants. In 1874 a suggestion appeared in the *Dietetic Reformer* that a Vegetarian Restaurant should be opened in Manchester, upon which, Mr. Edwin Collier wrote to say that he would be willing to join a company formed for that purpose, and Mr. Fred Smallman also wrote in favour of the suggestion. Mr. M. Nunn, following up the suggestion, drew up a table to show what a saving could be effected in the provision of Vegetarian dinners, and in the same year a shilling Vegetarian ordinary was started at Mrs. Matthews' Restaurant, Princess Street, Manchester.



MR. ANDREW GLENDINNING.

In the early eighties—following on the opening of the Alpha Restaurant in Oxford Street, London, in 1879—Vegetarian restaurants cropped up in many directions, and so successful had the earlier enterprises

MAP OF LONDON SHOWING VEGETARIAN RESTAURANTS, Etc.

Invented and arranged by Chas. W. Forward.



1. The Alpha, Oxford Street.
2. The Garden, Jewin Street.
3. The Apple Tree, London Wall.
4. The St. George's, St. Martin's Lane.
5. The Central, St. Bride Street.
6. The Garden, Water Lane.
7. The High Holborn.
8. The Mansion House, Poultry.
9. The Ideal, Tottenham Court Road.
10. The Garden, Minories.
13. The Ceres, Warwick Lane.

HOTELS.

11. The Buckingham, Strand.
12. Mrs. Mann's, Torrington Square.

proved, that persons who possessed neither the capital nor experience needful were induced to enter into this business, with the result that later on a number of these establishments were closed.* It is noticeable, however, that some of the first Vegetarian restaurants have had a run of almost uninterrupted success, and are flourishing at the present day, as for instance the Garden, opened by Mr. Robert Reid on April the 5th, 1880, the Apple Tree owned by Mr. Glendinning, at London Wall, and the Orange Grove (now the St. George's Café), St. Martin's Lane.



MANSION HOUSE, VEGETARIAN RESTAURANT, POULTRY, E.C.

It is difficult to form a satisfactory opinion as to the effects which the Vegetarian restaurants have had upon the movement. Such establishments as those referred to, conducted on business lines, and with a keen regard for cleanliness and good cooking, have unquestionably helped very much to popularize our principles; and there can be no doubt that where such restaurants exist, numbers of people who are not Vegetarians in principle, are induced, not only to make a trial of the diet, but in many cases to continue the experiment. On the other hand, there have been opened, merely as commercial speculations, several so-called "Vegetarian restaurants," in which inexperience and resulting mismanagement, have done much to prejudice the public against us. It would not be possible, in the course of the present work, to go very much into the detailed history of the various Vegetarian restaurants, but a few of the more important may be referred to.

Mr. Robert Reid is one of the pioneers in this connection, having been a Vegetarian restaurant proprietor for seventeen years, during which period he has served at the "Garden," the "Minories," and the "Orchard" restaurants, no less than 10,000,000 dinners. Mr. Reid became a Vegetarian in 1844, and was personally acquainted with Mr. James Simpson, and has also been prominent in connection with the Temperance movement. At Jewin Street alone he employs about forty hands.

Another veteran is Mr. Andrew Glendinning, whose restaurant in London Wall has been established about fifteen years, whilst he has become proprietor since then of the "Mansion House" (now the "Apple Tree"), in the Poultry, and the "Porridge Bowl" (now the "High Holborn"). Mr. Glendinning had, I believe, somewhat of a struggle at starting, but his own admission now is that he has been "fairly successful," a

* The extraordinary development of Restaurants run on Temperance lines, and for the provision of light refreshments, during recent years, cannot have had other than a prejudicial influence upon the Vegetarian restaurants. At Lockhart's Cocoa Rooms oatmeal porridge is supplied at 1d. a portion, whilst haricot beans are also supplied at the same rate. Aërated Bread Company's depôts all over London, and, latterly, Messrs. Lyons', Slaters' Limited, the British Tea Table Company, Limited, and other enterprises of a like kind supply light refreshments, amongst which flesh-food occupies a comparatively unimportant position. At almost any of these establishments a very fair Vegetarian meal may be had. Gatti's, and other Italian and Swiss restaurants in various parts of London supply macaroni Italienne, macaroni au gratin, omelettes, toasted cheese, and other dishes of a Vegetarian character.



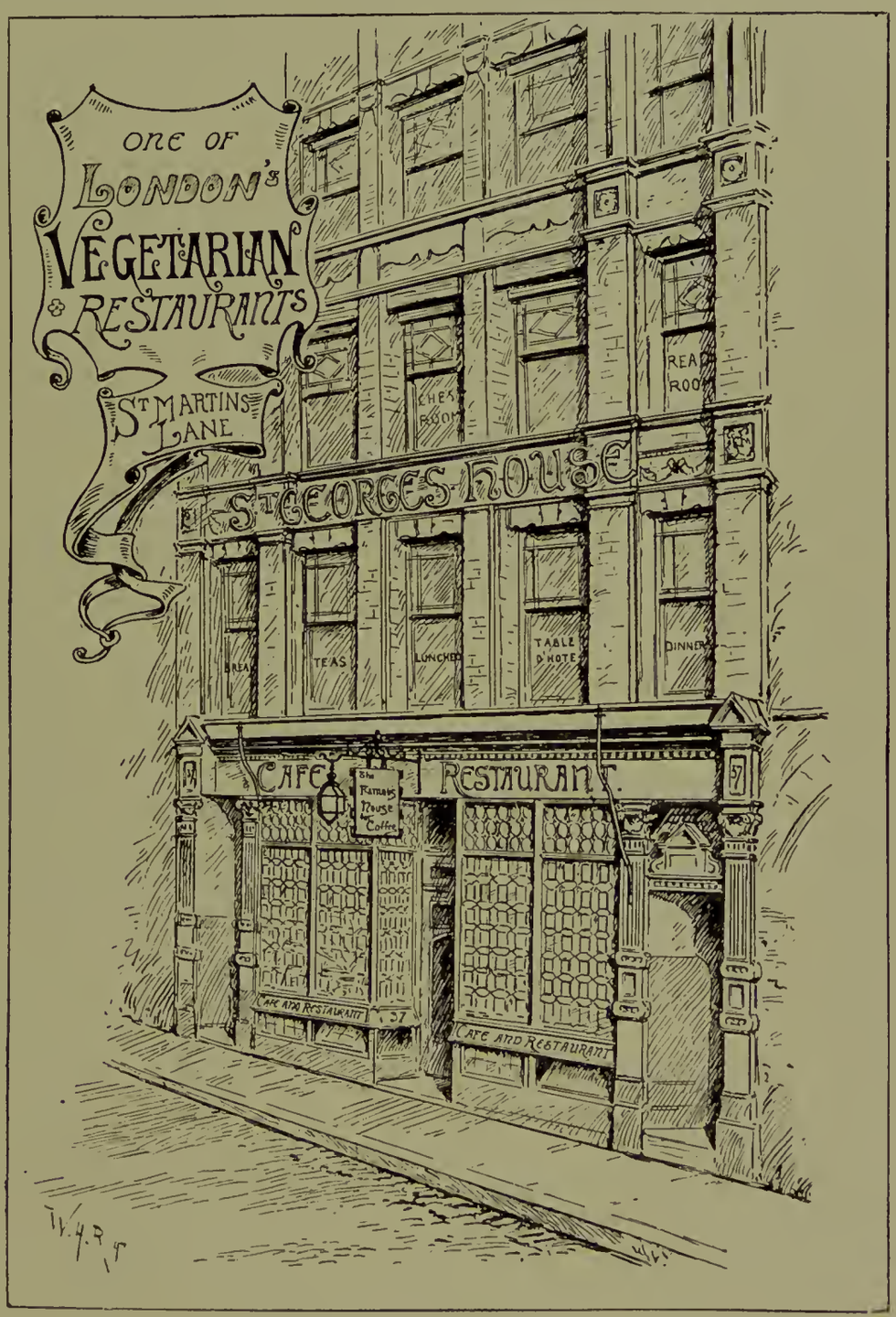
The Ideal Restaurant—Interior.



The Ideal Restaurant—Another View.

result he attributes to liberal helpings, tasty dishes, and sustaining food. For several years he has issued a little cookery book entitled the "Apple Tree Annual," a very large number of which have been circulated.

The "Central" Vegetarian Restaurant was started about fourteen years ago at 16, St. Bride Street; the London Vegetarian Society and the Vegetarian offices occupying the ground floor at the time. The success of the restaurant induced the proprietors, Messrs. Castle & Roscoe, to open the ground floor when the Vegetarian Society migrated to the Memorial Hall. The Central has long made a speciality of fresh fruit, whilst a variety of special dishes served in rather better style than usual, have also done much to attract customers. Mr. Castle is also proprietor of a Vegetarian restaurant at Liverpool, and was, for a time, a Director of the ill-fated Charing Cross Vegetarian Hotel.



An establishment which aims at attracting a rather wealthier class of customer, is the St. George's House café and restaurant, St. Martin's Lane, Charing Cross. It was opened by Messrs. Young & Hodge some ten or twelve years ago, and is artistically decorated and well managed. Here the special features appear to be macaroni and egg cookery, together with special American dishes, curries, etc. The restaurant is well patronized, especially in the middle of the day, and one may meet here such people as Mr. Thomas Burt, M.P.; Mr. G. Bernard Shaw, the dramatic critic; Miss Fanny Brough and Mr. Frank Wheeler of Thespian fame; Professor W. Garnett, the mathematician, etc.

The "Ideal" restaurant in the Totten-



Mr. Robert Reid.

ham Court Road is in close proximity to Maple's, Shoolbred's, and other large establishments, and is unique in being the only Vegetarian restaurant open on Sundays, whilst on week days it is not closed until eleven o'clock. The following list will give the names of the Vegetarian restaurants which have been opened at various times.

VEGETARIAN DINING ROOMS,*

Or Dining Rooms where Vegetarian Meals are supplied.

Belfast :
The "XL," 3, 5, and 7 Arthur Square.

Birmingham :
The "Garden," 25, Paradise Street.
The "Orchard," V.E.M., 35a, Bull Street.

Bristol :
The "Garden," 45, High Street.

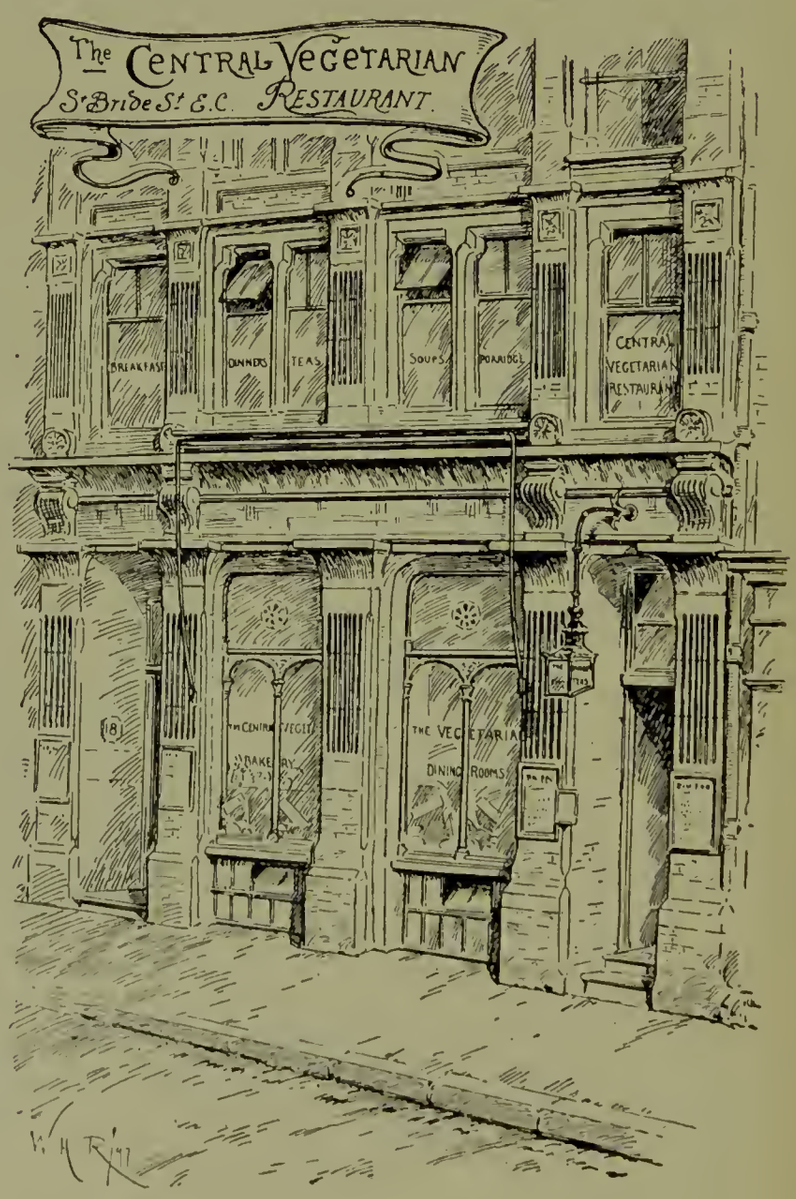
Dublin :
The "Sunshine," 48, Grafton Street.

Edinburgh :
The Edinburgh Café Co., 29, Hanover Street

Glasgow :
The "Garden," 17, Bothwell Street.

Liverpool :
W. H. Chapman, Percy Buildings, Eberle Street.
The "Garden," 12, Williamson Street.

London :
The "Acme," 72 and 74, Gray's Inn Road, Holborn, W.C.
The "Acorn," 54, St. Mary Axe, E.C.
The "Addle Street Tea Rooms," 6 and 7, Addle Street, Wood Street, E.C.
The "Alpha," 23, Oxford Street, W.
The "Apple Tree," 34, London Wall, E.C.
The "Arcadian," 8, Queen Street, Cheapside, E.C.
The "Buckingham," 40, Strand, W.C.; Entrance, 28, Buckingham Street.
The "Central," 16 and 18, St. Bride Street, Ludgate Circus, E.C.
The "Ceres," Warwick Lane, and Amen Corner, E.C.
The "Ceres," Moor Lane, E.C.
The "Cornucopia," 32, Newgate Street, E.C.
The "Eastward Ho!" 88a, Leadenhall Street E.C.
The "Elephant," 3, Newington Butts, S.E.
The "Fig Tree," 39, Burne Street (opposite Edgware Road Station).
The "Garden," 24, Jewin Street.
The "Garden," 155, Minories.
The "High Holborn," 278, High Holborn.



* A number of these establishments are now (1897) closed. The map accompanying this chapter shows the present Vegetarian Restaurants in London, but does not include any so-called Vegetarian Restaurants where "meat" dishes are supplied.

LONDON—*continued.*

The "Hygeian," 5, Oxford Street, corner of Charing Cross Road.
The "Ideal," 182, Tottenham Court Road.
The King's Cross Vegetarian Restaurant, 81, Drummond Street, Euston Road.
The "King William," 34, King William Street, London Bridge.
The "Mansion House," 34 and 35, Poultry, E.C.
The "Orange Grove," 37, St. Martin Lane, Charing Cross, W.
The "Orchard," Water Lane, opposite St. Paul's Station.
The Paddington Vegetarian Restaurant, 16, Shelden Street, Bishop's Road.
The "Pine Apple," 242, Oxford Street.
The "Pomona," 8 and 10, Great Eastern Street, Bishopsgate Street, E.C.
The St. John's Vegetarian Restaurant, 120, St. John Street, E.C.
The South West Ham Restaurant, Freemason's Road, Custom House, Essex.
The "Westward Healtheries," 12, Carnaby Street, Regent Street, W.
The "Wheat Sheaf," 13, Rathbone Place, Oxford Street.

MANCHESTER:

The "Food Reform," Exchange Arcade, Deansgate.
F. Smallman, Barton Arcade, Deansgate.
F. Smallman, Cateaton Street.
F. Smallman, 14, Piccadilly.
F. Smallman, Peter Street.
The Vegetarian Restaurants Co., 5, Fountain Street, off Market Street.

NEWCASTLE:

The "Apricot," 4 and 6, Nelson Street (one door from Grainger Street).

NOTTINGHAM:

Dining Room and Boarding House, 20, St. James' Street.

PORTSMOUTH:

The "Golden Grain," 167, Queen Street, Portsea.

AUSTRALIA:

Vegetarian Restaurant, 308, Pitt Street, Sydney, N.S.W.

BERLIN:

Vegetarisches Speisehaus:
,, ,, Schönhauser Str., 10, I.
,, ,, Kloster Str., Ecke KaiserWilhelm Str.
,, ,, Schützen Str., 5, I.
,, ,, Potsdamer Str.
,, Thalysia:
,, Scharrn Str., 8.

BERLIN—*continued.*

Vegetarisches Thalysia: Prinzen Str., 83.
,, Holzmarkt Str.
,, Pomona:
,, Dorotheen Str. 7.
,, Chausee Str., 13, I.
,, Graham Haus:
,, Dessauer Str., 31.

CASSEL:

Mr. Gopmann's Bathing House.

FRANKFORT:

Hochstr. 52 (near the Opera House).

HANOVER:

"Freia," Göthestr. 18.

MUNICH:

Schommerstr. 14 (near the Central Railway Station).

RIVA:

"Hotel Musch," on the Garda Lake.

Vegetarian meals can be obtained at the following ordinary dining rooms:—

GLOUCESTER:

The Creamery, Station Road.

SOUTHPORT:

Mrs. Gale, 197, Lord Street.

AUSTRALIA:

Thistle Co., 41, Little Collins Street East, Melbourne.

One or two limited companies have been formed with the object of establishing Vegetarian restaurants, but in only a few instances have they been successful. The Food Reform Restaurants Company was a failure, as also the Charing Cross Vegetarian Hotel and Restaurant Co.; but, after early days of difficulty, the Manchester Vegetarian Restaurant Co. and the Bolton Vegetarian Restaurant Co. have apparently achieved permanent success.

Mr. Chapman, of the Health Exhibition Restaurant, has opened establishments at Liverpool;* Mr. McCaughey has opened the "Eden" restaurant in Jamaica Street, Glasgow, and the "X.L." in Arthur Square, Belfast; whilst Mr. Smallman was the first to open such an establishment in Manchester.

* In Eberle Street and Stanley Street.

CHAPTER XII.

The Vegetarian Revival in London.



FROM 1884 until nearly the end of 1885 the secretarial work of the National Food Reform Society was carried on in an able manner by Mr. R. E. O'Callaghan, but the London workers had felt for some time that fusion with the Vegetarian Society would be an advantage to the movement. Mr. O'Callaghan worked in a purely honorary capacity, and the exigencies of his business placed it out of the question for him to devote anything like the time that Mr. Doremus had been able to give to the work. Mr. Hills, too, who hitherto had not taken any active part in the movement, intimated his desire that an amalgamation should take place, and it was understood that, following upon their success at the Health Exhibition, the Vegetarian Society was not unwilling to establish an office in London.

Negotiations were opened up, with the ultimate result that the following circulars were sent to the members and supporters of the National Food Reform Society :—

The Vegetarian Society,
75, Princess Street,
Manchester.
October 20th, 1885.

Dear Sir or Madam,

After extensive correspondence and painstaking negotiations upon the fortunes of Food Reform, it has been deemed wise and desirable to aim at greater unanimity of purpose and concentration of action, in order the better to overcome the many impediments which obstruct the progress of the movement.

As Executive of the Vegetarian Society, we have felt it, therefore, desirable and politic to agree with the National Food Reform Society upon their application to us for Union, and thus, by amalgamation, make one and a stronger Society. Under this arrangement, the title of the National Food Reform Society will be discontinued, and the London organization will take the shape of a London Auxiliary, or Branch of the Vegetarian Society.

For the amalgamation which has thus been accomplished, we beg to bespeak the sympathy which in the past has been generally accorded by you to the National Food Reform Society.

It is the intention of the Vegetarian Society to keep its subscribers, amongst whom we hope to be privileged to enumerate yourself, well informed in whatever may be thought of interest. Either by the continuation of a journal at similar dates to the National Food Reform Society's organ, or by our own monthly (the *Dietetic Reformer*), we propose to do our utmost to recompense you any pecuniary and moral support which you may be disposed to render to the united Society.

We refer you to the circular of the National Food Reform Society annexed.

JOHN E. B. MAYOR, *President.*
EDWIN COLLIER, *Treasurer.*
WILLIAM E. A. AXON, *Hon. Sec.*
JOSEPH KNIGHT, *Secretary.*
T. ANDERSON HANSON, *London Supt.*

———

National Food Reform Society,
1 and 2, Chiswell Street,
London, E.C.
September 29th, 1897.

Dear Sir or Madam,

This Society having been amalgamated with the Vegetarian Society, we trust you will give your support to the united Society.

W. J. MONK, *President.*
JAMES SALSBURY, *Treasurer.*
F. P. DOREMUS, *Hon. Sec.*

R. E. O'CALLAGHAN,
T. R. ALLINSON,
W. ASHBY,
C. W. FORWARD,
T. A. CLARK,
LESLIE LARGE,
J. G. C. BULL,
W. FRED KEEN,
Members of the Executive.

It is difficult to avoid the thought that, in this matter of amalgamation with the National Food Reform Society, the Vegetarian Society did not act with the wisdom that might have been shown, and seize the opportunity of attaching to itself all those who had been prominent as workers in the National Food Reform Society. It is just possible that the officials of the Vegetarian Society thought it not worth while to hold out the hand of fellowship to such members of the Food Reform Society as were not already

members of the Vegetarian Society. But the obvious reply to this was that, on an occasion of this kind, it would have been wise to have made some decided effort to attain such a consummation as the unification of the various groups of workers.

The phrase in the Vegetarian Society's letter "under this arrangement *the title* of the National Food Reform Society will be discontinued, and the London organization *will take the shape* of a London Auxiliary or Branch of the Vegetarian Society," was taken by London workers to mean that the *personnel* of the N.F.R.S. would form the nucleus of the London Auxiliary and it is not easy to read it in any other light. Yet, so far as I am aware, of the officers of the N.F.R.S. who signed the letter recommending their supporters to help the Vegetarian Society, not one was invited to join the Committee of the London Auxiliary, but a new Committee was formed and the active workers of the N.F.R.S. found themselves excluded from participation in the work for which in the past they had done so much; and all the "greater unanimity of purpose and concentration of action," the "amalgamation to make one and a stronger Society," "the United Society," etc., of this precious circular letter were "as sounding brass and tinkling silver." Twelve years have elapsed since these events, and the relations between London and Manchester have undergone some kaleidoscopic changes, but a proper appreciation of this phase of Vegetarian history is necessary for those who wish to understand many of the events which followed.

The newly-formed Committee included Mr. A. F. Hills, Mr. Ernest Bell, Mr. W. S. Manning, etc.; and Mr. T. Anderson Hanson was appointed Superintendent of the London Auxiliary of the Vegetarian Society.



Mr. T. Anderson Hanson.
Vice-President of the Vegetarian Society.

Mr. Hanson is a Yorkshireman, having been born near Bradford in 1819. He had the advantage of a good commercial training, and travelled extensively, having visited every kingdom and every empire of Europe but three, viz.: Wurtemberg, Bavaria, and Servia. In 1881 he traversed as a Vegetarian, Spain, Portugal, Algiers, and Egypt; calling also at Tunis and Malta, and subsequently visiting the Holy Land, Syria, Athens, Constantinople, Odessa, etc., passing through Bessarabia, Roumania, Hungary, Austria, Bohemia, and Saxony, a tour of nearly 10,000 miles, during the whole of which time he maintained the best of health. In 1893, on the occasion of the Chicago Vegetarian Congress, Mr. Hanson went as a delegate to the World's Fair, visiting on his way New York, Philadelphia, and Washington; and, on his return, Niagara, Albany, Saratoga, and Boston.

Mr. Hanson's attention appears to have been directed to Vegetarianism at the



Mr. W. S. Manning.

period of the Crimean War by hearing a lecture from Mr. James Simpson,and also by the perusal of Sylvester Graham's book. He has been an active worker both on behalf of Temperance and Vegetarianism, for many years, and, although between seventy and eighty years of age, has, during the last few years, given innumerable addresses on the latter subject in various parts of London. At one time, too, Mr. Hanson acted as editor of the *Dietetic Reformer*.

Mr. Hanson found his hands tied from the first. Not only was he unable to secure the reversionary interest of the National Food Reform Society's subscription list—a fact due rather to the tactical blunder referred to above, than to any fault of Mr. Hanson's—but he found himself face to face with the rivalry of Mr. Manning, who made no secret of the opinion he held, that *he* was the right man for the post of Superintendent. Finally, Mr. Hanson sent in his resignation, and Mr. Manning's name was painted on the door of the office. Mr. Manning had written to the Vegetarian Society suggesting his own appointment, and offering to accept the post without remuneration beyond a commission on subscriptions secured by him, and, finding themselves on the horns of a dilemma, the Vegetarian Society accepted Mr. Manning as a sort of *deus ex machina*. A little later on, however, a member of the London Committee wrote a letter to Manchester protesting against the unfairness of employing an official without a salary, and the result was that the Executive of the Vegetarian Society decided to appoint Mr. Manning as a paid official.

The London Auxiliary was not a pronounced success, and the causes were not far to seek. In the chaotic condition into which the Vegetarian movement in London had got, it required a man with energy, tact, and a capacity for organization amounting to genius. Mr. Manning's energy was undeniable, but he was not a born tactician, and his ideas of organization were somewhat rudimentary. According to his lights he struggled hard to achieve success, and he was fortunate



The Late Lord Hannen.

Vice-President of the London Vegetarian Society.

in meeting with the generous support of the Chairman, Mr. A. F. Hills.

Mr. Hills, himself, unwittingly brought

about difficulties with Manchester, by printing and circulating at his own expense some leaflets dealing with Vegetarianism and other subjects which he felt to be closely allied. The leaflets in question were written in that earnest religious tone so characteristic of their author, but they were objected to in some quarters, and the Vegetarian Society complained that they were issued from the office of the London Auxiliary.

Mr. Hills had more than once shown an inclination to endeavour to fathom the causes of any divisions in the movement and to hold out the olive branch to those who differed from him. A letter sent to him by the present writer at the end of 1887 suggesting a fusion of forces in the Metropolis, drew from him a cordial reply, and, as a result a meeting of London Vegetarians was held at 18, St. Bride Street, on March the 13th, 1888, when an amended basis of agreement was drawn up, signed by Messrs. A. F. Hills, E. Bell, H. Phillips, W. L. Beurle, F. Trier, R. Gill, C. W. Forward, S. A. M. Farnworth, S. Young, J. Hayward, and Mrs. C. L. H. Wallace. This suggested basis was sent on in due course to the Vegetarian Society, who would have none of it, and the result was that the London Vegetarian Society was formed to take the place of the London Auxiliary, the resolution of the Manchester Executive having been as follows :—

"The Executive of the Vegetarian Society having had before them an amended basis of agreement submitted by the Committee of the London Auxiliary, expressed their regret that an attempt should be made to again alter the constitution of the Auxiliary, and are not prepared to disturb the existing arrangements."

Mr. A. F. Hills was unanimously elected to the post of President, Mr. R. E. O'Callaghan was appointed Secretary, and a strong Committee was formed. On the responsibility of Mr. Hills, offices were taken at the Memorial Hall, and a vigorous campaign was initiated. This was chiefly the result of Mr. Hill's adhesion to the movement, and in point of fact the history of the Vegetarian movement in London from 1889 to the present time has been in a great measure the history of Mr. Hills. The circumstances under which Mr. Hills was first led to see the cruelty of taking life for 'sport,' are detailed by him in his story "Sunshine and Shadow," in which he describes the sensations of the hero, Arthur Wyndham, when out on a duck-shooting expedition. The incident occurs in Chapter XLVIII., from which the following extract is taken :

"Still the shadows grew darker as the over-hanging boughs interlaced more thickly, and Arthur could only feel the path trending downwards beneath his feet. The wind whistled through the lofty fir-trees, which stood up stark and stern into the frosty air, and it was quite a relief when an opening in the trees let in the last sunset rays to stain with crimson the plashing waters of the Fairy-well. It was here that lovers were wont to sit, in happy fashion, when the long summer nights were warm ; and the sacred legend of the place told of a guardian angel, who blessed the wishes of those who sipped her crystal stream.

But Arthur was not thinking of fairies—he was only anxious to murder a duck—and on he went in the deepening gloom. Out of the wood into the open park where the air seemed freer and the snowflakes danced across his vision—across the old wooden bridge which spanned the little river—on, silently, stealthily, to the back-water behind the island. Not a stick creaked as he kept along fingering the trigger of his gun in nervous anticipation—not a sound—the birds, the trees, the waters, were mute.

"Whish—whirr—"Here they are, by Jove !"—and up rose, with discordant quacking, two pair of ducks, who had been resting in their refuge of the rushes.

Bang—bang ! Arthur discharged both barrels in hot haste at the nearest bird.

"Hurrah, I have hit him—that's a good job !" As the poor creature struggled vainly with its broken flight, down, down, down it fell, crashing through the thin skin of ice, till it lay fluttering, wounded, dying upon the icy blackness of its watery grave, just ten yards from where its murderer stood.

"Hang it all, the wretched beast isn't dead—what a nuisance it is having no dog. I can't get at it and I certainly shan't take a cold bath at this time of night."

The wind blew bitterly over the water, till Arthur shivered again. The first excitement of the pursuit was past, and already the revulsion of feeling was begun. There he stood, half-fascinated by his own evil work, unable to avert his eyes and yet loathing in his inmost soul the cruel sight. The hapless bird still floundered feebly to and fro, making strange, plaintive sounds of pain and distress, while the inky waters were

reddened with its heart's blood. Five minutes—ten minutes—twenty minutes—half-an-hour—and still Arthur stood, straining his eyes into the darkness, chilled to the bone, oppressed with a horrible sense of blood-guiltiness—and still fainter and fainter became the struggles of the dying bird.

At last a little quiver and it struggled no more. The work of death was done, but still Arthur moved not; he was transfixed with the horror of his own remorse. Suddenly, like a lightning flash, there had struck, sharper than a two-edged sword, the conviction that this cruelty was wrong; and, like another Cain, he shuddered under the burthen of a guilt which seemed heavier than he could bear. The sound of the house-bell tolling through the wintry silence awoke him from his reverie, and, leaving his dead victim upon its icy tomb, he slowly retraced the path to the house. As the dark shadows of the wood closed over him again, the shrill shriek of an owl startled his unsteady nerves. "What's the matter with me?" he muttered to himself, "that wretched duck has quite upset my nerves. How it seemed to suffer! I wish I had never shot it at all. It's awfully dark here, and how the snow is coming down—regular wintry weather, I declare. There were two brace of duck; two old pairs, perhaps,—well one of them is lamenting her mate to-night. I wonder if animals feel like we do; fancy if Monica had been shot this evening—ah, I'd have wandered barefoot all the world over, but I would have had my revenge!"

As the years passed he was rallied on his desertion of the chase in all its forms, and often it was said, "If you will not kill, why do you eat?" and so, seventeen years ago, he became a Vegetarian, and, subsequently, entered heart and soul into the movement, to which, besides contributing many thousands of pounds, he has devoted a large amount of time and energy; his devotion and faith in the ultimate success of the cause constantly inspiring those with whom he has come into contact.

The London Vegetarian Society's campaign had all the features of a revival, and the "modest and unobtrusive" policy * which the Vegetarian Society had hitherto adopted formed a striking contrast to the militant attitude of the London organizations, which carried the war into the enemy's camp, and utilized all the forces it could command in order to advance Vegetarianism.

The consolidation of forces seems to have led to considerable increased activity on behalf of Vegetarianism in and around the Metropolis. Meetings were held in every quarter of London, and Mr Manning was credited with a statement that he could count upon no less than eighty speakers for Vegetarian meetings.

When Mr. Hills first became associated with the Vegetarian crusade in the Metropolis, the conditions were not altogether promising. True, much pioneer work had been accomplished by the National Food Reform Society, restaurants had been opened, lectures given, meetings held, and literature distributed. But circumstances already referred to had prevented Mr. Hanson from keeping the movement together as "a going concern"—to use a commercial phrase—and when the London Vegetarian Society was formed the organization of London Vegetarians was like the manners of certain primitive tribes—they had none. It was rough-and-tumble work at first, meetings here, there, and everywhere; at times packed to overflowing, and at others with the speakers more numerous than the assembled audience. Just as the historic Frenchman is reported to have remarked of the Balaclava Charge, "C'est magnifique, mais ce n'est pas la guerre!" it might have been said of the first year or two of the London Vegetarian Society's work, it was grand, but it was not organization. The workers might have been described in the words of Von Moltke used in reference to the French army. They were "a crowd of fighting persons."

The history of the London Vegetarian Society is remarkable alike for the number of new workers who took an active part in its propaganda, and the distinguished sympathizers whose names became associated with the Vegetarian cause at this period. Of these latter Lord Hannen was a notable instance. As Sir James

* The *Daily Telegraph* referred to the work of the Vegetarian Society as having been modest and unobtrusive, and in the *Dietetic Reformer* for August, 1876, the Editor appears, like Mrs. Malaprop, to have "owned the soft impeachment."



LADY PAGET.

Vice-President of the London Vegetarian Association.

Hannen, he had been well known for many years in the capacity of President of the Divorce Court, where he succeeded Mr. Justice Butt, and also as President of the now historic Parnell Commission. Lord Hannen was a Vice-President of the London Vegetarian Society down to the time of his decease in 1894. Speaking of his habits of diet, the *Westminster Gazette* said :

"Lord Hannen was a Vegetarian. Presiding some years ago at a lecture by Dr. W. B. Richardson on 'Food,' he made some very interesting observations on the subject of dietetics in general, and his own experiences as an adherent of the Vegetarian cult in particular—avowing that since he had adopted the reformed diet he had been 'not only a healthier, but a happier man'—from which circumstance Vegetarians have naturally not been slow to draw the conclusion that the acceptance of their gospel is not incompatible—as is sometimes averred—with intellectual labours of the severest and most exacting sort."



THE MEMORIAL HALL, FARRINGDON STREET, LONDON.
The Headquarters of the Vegetarian Movement.

Lady Augustus Paget, the wife of Her Majesty's late Ambassador to the Court of Vienna, was also a Vice-President of the Society. She was the Countess Walburga Ehrengarde, daughter of the Count of Hohenthal, and was married to Sir Augustus Paget in 1860. In 1893 I asked Mrs. S. A. Tooley to interview Lady Paget, and in reply to a question as to her views with regard to the slaughter of animals for food, Lady Paget said :

"I strongly condemn the practice, and do not eat flesh-food myself. Two or three years ago I had occasion to read up certain papers about the transport of cattle and slaughter-houses, and as I read the irresistible conviction came upon me that I must choose between giving up the eating of animal food and my peace of mind. These considerations were not the only ones that moved me. I do not think that anyone has a right to indulge in tastes which oblige others to follow a brutalizing and degrading occupation. When you call a man a butcher, it signifies that he is fond of bloodshed. Butchers often become murderers, and I have known cases where butchers have actually been hired to murder persons whom they did not even know. . . I was almost fully persuaded that the vegetable diet was the most healthful in every way, and my experience has proved it to be so. Since I adopted it I have experienced a delightful sense of repose and freedom: a kind of superior elevation above things material, and an ability to resist fatigue . . . and the action upon the mind is most strikingly felt. I recommend everyone suffering with a torpid mind to resort to Vegetarianism : it dematerializes the



MISS F. NICHOLSON.
(Secretary of The London Vegetarian Association.)



MRS. BRAMWELL BOOTH.



MRS. SIBTHORP.
(Editor of "Shafts.")

mind. I go further, it has a decided effect upon moral character, rendering people gentle, docile, more spirituelle, and if spread amongst the masses would make them less coarse and brutal. It refines the lower instincts, destroys the taste for intoxicants, and gradually eliminates sensuality. Vegetarians may be eccentric, but they are invariably high-minded, gentle people, light and active in body, and bright and clear in mind. . . . I started on a methodical plan of eliminating week by week one kind of animal food from my diet, and replacing it by some equally nutritious vegetable preparation. I have never had occasion to go back again to a flesh diet."

Lady Paget's article in the *Nineteenth Century* (1892) created considerable interest in the subject of Vegetarianism.

The fact that the Rev. Charles Haddon Spurgeon, the popular Baptist minister, adopted a Vegetarian diet, and derived considerable benefit therefrom is not, perhaps, known as widely as it should be. Mr. Spurgeon was a great sufferer from gout, and it is to be regretted that his attention had not been directed to the effects of dietetic treatment at an earlier stage, in which event he would have been saved from many years of physical suffering. His experience is best told in the following extract from a speech he made in September, 1885, and a report of which appeared in the *Temperance Record*, 1st October, 1885:—

For the last seven or eight months I have eaten no meat of any sort or kind whatever, but I have lived on purely vegetable food—and I am a hundred per cent. better man for it. I am a stronger person altogether. I do not, however, come here to preach Vegetarianism to you, because I have not tried it long enough ; but the fact that I am alive myself, and that I enjoy life, and that I am in respectable health and strength, and a great deal stronger than I ever remember having been before, and a great deal lighter and more vigorous, and more full of mental energy than I was, convinces me that, if one man can live so, other people can live so ; and I do not see why our poorer people should not try it. A man asked me very piteously to help a poor person who did not get a bit of meat more than once a week. "Well," I said, "I know a poor man who does not get a bit of meat more than once a month!" My pity was materially shrivelled up. However, we will allow meat to be a very proper thing for the most of people, though not for me. Those who are carnivorous animals require it. I do not happen to be a carnivorous animal, and I do not require it.



ALDERMAN H. PHILLIPS, OF WEST HAM.

An earnest and popular speaker who took an active part in the campaign of the London Vegetarian Society between 1888 and 1892.

The dignitaries of the Established Church do not appear to have been so favourably impressed by the truths of Vegetarianism as many of the dissenting clergy have been. The Rev. Professor Mayor and the Rev. W. J. Monk form somewhat exceptional instances, but Dean Farrar and the present Archbishop of Canterbury probably represent the feeling of the bulk of the Anglican clergy towards

our teachings. Dean Farrar, speaking at a banquet given at " The Orange Grove " Vegetarian Restaurant, London, on December 10th, 1886, remarked :—

The world is sacrificing itself in the pursuit of gold ; luxury is increasing, and side by side with it starvation is increasing also. Therefore I look with the greatest possible interest upon the experiment of the food reformers, and think their system is destined to spread. They are doing a very great public service, and they are proving that it is perfectly possible to do without a wholesale meat supply ; and although it has come before me as a new thing, and I do not choose to change my habits and those of my family, yet I and they have for many years lived upon a much decreased quantity of meat. I feel profoundly grateful to the Vegetarians for their efforts, and, although not a Vegetarian, wish you heartily God speed.



THE VERY REV. DEAN FARRAR.

Archbishop Temple would seem to be worse informed upon the subject, for, speaking at a dinner given by the Merchant Tailors' Company on May 20th, 1887, he remarked that " he could hardly speak too strongly on the subject of the distress which had fallen upon the clergy. He had known a clergyman who had had to live for months entirely upon vegetables ; he had known a benefice whose normal value was £600 a year, from which the incumbent could not get £60 ; he had known a clergyman who for three or four weeks together had been unable to get anything to eat but bread."

It would be interesting to know Archbishop Temple's views upon the following paragraph, which appeared in the *Pall Mall Gazette*, April 28th, 1887 :—

The Rev. W. J. Monk, Vicar of Doddington, near Sittingbourne, has just returned to the farmers in his parish the whole of the extraordinary tithe collected by him from them during the time he has held the living—about fourteen years. The total amount is £500, and one farmer received as much as £120.

The Salvation Army, as might be expected of a body founded by followers of John Wesley is, on the whole, favourable to Vegetarianism. Mr. and Mrs. Bramwell Booth are themselves Vegetarians as was also Mr. Frank Smith, the ex-Commissioner. Major Cooke, the leader of the Slum Work in Manchester, speaking at a meeting held in that town in 1890, asserted his belief that if the people in the slums would adopt a non-flesh diet the necessity for the Army's work amongst them would be largely obviated. He had never known a Vegetarian who was at the same time a drunkard.*

* *Manchester Guardian.*



Mrs. Mona Caird.



Mr. Samuel Plimsoll.



Mr. James Herron.
(Irish Vegetarian Union.)

"General" Booth was the guest of Mr. William Harrison in January, 1891, when he visited Manchester for a two days' mission of the Salvation Army, and the opportunity was taken of securing an interview between him and the Rev. James Clark, Mr. W. Axon, and the Secretary of the Vegetarian Society, Mr. Knight. Mr. Clark, in urging the claims of Vegetarianism, pointed out the economic advantages that would accrue if the system could be adopted in the industrial homes that were contemplated under "General" Booth's scheme for dealing with the destitute classes in this country. In reply, "General" Booth expressed himself as being very favourably disposed towards Vegetarianism, and fully conceded the advantages which it offers. He thanked the deputation for having laid the subject before him.*

In an interview with Mrs. Bramwell Booth which I published in 1894, she said—

I was first interested in Vegetarianism by reading "The Natural Cure," by Dr. Page, of America. Trial made me like that which seems to me a more natural and safer diet, considering the amount of diseased meat which escapes inspectors. With a little attention it is not so monotonous as meat and decidedly more economical. My family, now six children, is able to enjoy much more fruit; and the servants do not present the difficulty generally supposed. I ask them to give Vegetarianism a month's trial, offering a different arrangement, if desired, after. It ends by their falling in willingly with our arrangements. I have continued a Vegetarian for eight years and do not regret it.



"General" Booth.

A circumstance ancillary to Vegetarian propaganda was the agitation of the Cattle Ships question by Mr. Samuel Plimsoll, M.P. As far back as 1873, Mr. Plimsoll's attention had been drawn to the dangers and sufferings of our merchant seamen. A pernicious system with respect to maritime insurances operated as a strong temptation to unscrupulous and selfish shipowners, and the law was in a most unsatisfactory condition in regard to this matter. It was not difficult to insure unseaworthy vessels, and when once insured the owners of such "coffin ships" were gainers rather than losers if they never heard of them again. A seaman who had signed his contract was amenable to the criminal law if he refused for any reason to go to sea, and Mr. Plimsoll's inquiries convinced him that many lives were lost by the sending out of men in rotten but well-insured vessels. He discovered cases where sailors had been clapped into gaol for refusing to sail in crazy ships, which, when put to sea went down in mid-ocean, and letters had been found in the pockets of drowned seamen, the contents of which proved that

* It is noticeable that in "The Doctrines and Discipline of the Salvation Army," by General Booth, the following remarks occur: "*Eat moderately*. Very few die because *under* fed, while thousands die from eating *too much*. One, or, any way, two substantial meals per day are sufficient, with an additional light repast, for any person in health." In the "Orders and Regulations of the Officers of the Salvation Army," too, the following pertinent remarks occur:—"It is a great delusion to suppose that flesh-meat of any kind is essential to health. Considerably more than three parts of the work of the world is done by men who never taste anything but vegetables, farinaceous food, and that of the simplest kind. There are far more strength-producing properties in whole-wheat flour, peas, beans, lentils, oatmeal, roots, and other vegetables of the same class, than there are in beef or mutton, poultry or fish, or animal food of any description whatever.

"The use of flesh-meat may be abandoned at any time without loss in either health or strength; there may be some little inconvenience felt for the first two or three weeks, but it will be very trifling, and the benefits which follow in the way of economy, comfort, health, spirits, and *ability to do mental work*, will be most gratifying to all who persevere with the change.

"In abstaining from animal food and other kinds of costly and luxurious diet, the Salvation Army officer has not only the opportunity of practising self-denial, improving his health, and brightening his spirits, but he has herein the means of saving a substantial amount of money to help forward the kingdom of God. A pound of as good and strengthening, nourishing vegetable food can be obtained for twopence, as in animal food will cost a shilling."

they had communicated to their friends their dismal forebodings as to the fate of the ship they were serving upon.

His book, "Our Seaman, an Appeal," created a profound sensation, and, in conjunction with the agitation which followed the scene in the House of Commons on July 22nd, 1875, compelled the Government to introduce a Merchant Shipping Bill, which was passed on August 13th, 1875.

There can be no doubt as to the benefits that were conferred on British seamen by the more stringent powers which the new Act gave to the Board of Trade; but it is curious that the existence of such an anomaly as I am about to refer to should have escaped Mr. Plimsoll's attention until 1890. It was the loss of the steamship *Erin* which left New York in December, 1889, and was never again heard of, that roused Mr. Plimsoll's indignation in regard to the overloading of vessels conveying live cattle across the ocean. The *Erin* had a cargo of 527 cattle on board and seventy-four men, and her destination was London. Mr. Plimsoll gives a list of nine (one-seventh) of the the cases of bereavement resulting from the loss of the *Erin*, viz.:—

MRS. BUCHAN: lost husband, she is left with four children.
MRS. FACEY: lost husband, she has 3 children.
MRS. WRIGHT: lost husband, she has 2 children.
MRS. SMITH: lost husband, she has 2 children.
MRS. KILVENTON: lost husband, she has two children.
MRS. WILKINSON: lost husband, she has one adopted child.
MRS. TWYMAN: lost husband and son, she has two children.
MRS. EVASTON: lost son (her only support), she is left with four children.
MRS. COLLINS: lost son (her only support).

The Commissioner employed by the *Press* newspaper in New York to investigate this subject give instances where considerable numbers of cattle have been lost from the steamers:—

"The steamer *Iowa* sailed from New York with 150 head of cattle on deck. Off the banks she encountered heavy weather. For two days she rolled and pitched, during which time her deckload of living, suffering beasts was thrown from side to side, goring each other with their horns. Scores of them were trampled underfoot, until finally a mighty wave struck the vessel, and the entire deck structure was washed away, and with it the 150 cattle. The shifting of the deckload caused the vessel to careen badly. In her hold, upon temporary platforms built upon each side, were 300 other cattle. In their struggles the staging was thrown down, and the 300 beasts were hurled to the bottom of the hold. For a while pandemonium reigned, and the tortured creatures bellowed and struggled, trampling and goring each others' lives out until the surviving ones sank exhausted."

The loss of the British steamer *Santiago* was even more horrible.

"This vessel was burned at sea, and most of the poor brutes were slowly roasted in their stalls. When it became evident that the ship was doomed the boats were cleared away, and the passengers and crew abandoned the burning craft. But here a new danger beset them. The sea all about the ship was filled with bullocks—part of the deckload which had jumped overboard to escape the flames. These swam for the boats, and were with difficulty beaten off with hatchets and oars. One witness, George Pirrett, stated that in a ship in which he sailed, the firemen had all to help to get eighty dead cattle overboard after a gale; their bodies were in the 'tween decks—*i.e.* below the main deck—and they had been smothered by the closing of the hatchways. He says that they were lying dead, one upon another, up to the ceiling—*i.e.* the underside of the main deck, just where the last great lurch or 'send' of the ship had thrown them."

"I have seen," writes Mr. Plimsoll, "the loss of three steamers, containing eighteen, and sixteen, and twenty human lives, recorded in the *Daily News* in a paragraph only seven-eighths of an inch long, and of which there was no notice whatever in the other daily papers;" and the following extract from the *St. James's Gazette*, October 31st, 1894, gives a good idea of what happens even where a vessel is not actually lost.

TERRIBLE SCENE ON A CATTLE SHIP.

"The Liverpool steamer *Europe* had a most trying experience on her last trip from New York to London. She carried, besides a miscellaneous cargo, 584 head of cattle and 599 sheep. On the 8th inst. she encountered a north westerly gale, the rudder chain parted, and the vessel's head could not be kept to the sea. Sea after sea came over until the cattle pens on the port side forward of the bridge gave way, and the cattle were thrown out on to the slippery decks. They continued to make frantic and unavailing efforts to get on their feet, until they for the most part became too weak to struggle and died. The decks presented a shocking scene, being strewn over with dead or dying cattle. When the rudder chain had been repaired and the work of clearing the decks was commenced, the men had to throw overboard 233 dead cattle and 187 sheep, while others had to be subsequently killed."

It is satisfactory to find that Mr. Plimsoll's efforts received a measure of

Mr. Slatter. Mr. Doremus.
Mr. Hanson Mr. Prior. Mr. Hills. Mr. Oldfield. Mr. Richards.



Miss Cole. Miss Nicholson. Miss A. M. Cole. Miss May.

VEGETARIAN CONGRESS AT BRIGHTON, 1894—GROUP OF DELEGATES, ETC.

support from the butchers themselves, and points to the existence of a growing feeling that public sentiment will not tolerate such revolting cruelties even in respect of animals intended for slaughter. Mr. Plimsoll's work has had good results, and brought about some mitigation of the evils of the "middle passage," but much remains to be done both in regard to sea and land transit of live stock.

In 1890 a petition was got up by the Vegetarian Society praying for the prohibition of the importation of live cattle,* and for the abolition of private slaughter-houses, and the Secretary received a letter from Mr. Plimsoll, in which he wrote,

"I thank you very heartily for your kind co-operation with me in this work, and with regard to the petition which you and your fellow workers have so kindly had signed. I think the best plan would be to hold them over till we know the result of the deliberations of the Commission, and till another Bill is brought before Parliament—if presented now they would lose much of their weight as there is no Bill before the House—though there is a strong feeling in favour of the restriction, if not of the abolition of the live cattle trade."

As an instance of what personal influence will do to advance a cause Mrs. Kingsford's work in the Vegetarian movement is eminently interesting. Mrs. Kingsford was studying medicine in Paris at a time when the "lady-doctor" was a *rara avis in terra*. Since that time women with medical degrees have been caricatured by *Punch*, made sport of by "comedians" at the music-halls, and ceased to be at all remarkable, but when Mrs. Kingsford passed her examination and took her degree of "M.D., Paris," in July, 1880, such an event was, in itself, sufficient to have brought her name somewhat prominently before the public. But, if Mrs. Kingsford had not taken a medical degree, she was not by any means the sort of woman who was born to blush unseen. She possessed strong convictions and an ardent temperament. She was a vigorous opponent of Vivisection and Pasteurism, a Vegetarian and an Occultist. The booklet by which she is best known to the Vegetarian world—the English edition of her "Thesis"—gives a very imperfect idea of her capacities, and is, in all probability, the last work upon which she would have desired to rest her laurels. In fact, "The Perfect Way in Diet," was little more than a series of quotations from various sources, many of which had already appeared in the *Dietetic Reformer*, and it was only the happily-inspired title, the position of the writer, and the somewhat unique character of the subject that helped to give it so wide a popularity as it enjoyed.

Mrs. Kingsford was born on September 16th, 1846, at Stratford, in Essex. Her first book, "Beatrice, a Tale of the Early Christians," appeared in 1863, and three years later, Messrs. Masters issued a small volume of verse from her pen under the title "River Reeds." At the age of twenty-one she was married to the Rev. Algernon Kingsford. In 1874 she commenced her studies in medicine, and, as the thesis for her degree, she wrote an essay, "De l'Alimentation Végétale chez l'Homme." Of "The Perfect Way in Diet" there have been two English, two French, and one German edition. Mrs. Kingsford suffered from a hereditary tendency to tubercular consumption, and adopted a Vegetarian regimen on the advice of Dr. John Bonus, her brother. To her Vegetarian diet she attributed her escape, for a time, from consumption. She became a Vice-President of the Vegetarian Society, and frequently appeared as a public advocate of the reformed diet.

In 1870 Mrs. Kingsford joined the church of Rome, and, four years later, founded the Hermetic Society for the study of religious philosophy, her desire being to revive the study and spirit of mystic theology, with a view to the formulation of a perfect system of thought and rule of life. Much of her work was done in conjunction with Mr. Edward Maitland, M.A., "The Perfect Way; or the Finding of Christ" being published under their joint authorship. Mrs. Kingsford was president of the Theosophical Society for the year 1883. She

* The importation of live cattle is now prohibited so far as animals not intended for slaughter at the port of debarkation is concerned, but, unfortunately, this measure originates not so much from humane motives as from a desire to benefit the British cattle breeder, the ostensible reason being the danger of infection.

carried her convictions into her daily life, and would wear neither fur nor feathers; and in June, 1886 she wrote to the *Dietetic Reformer* advocating theVegetable clothing fabrics of Dr. Lahmann. A reprint of some of her contributions to Vegetarian Literature forms one of the volumes of the Vegetarian Jubilee Library.

The *World* having alluded to Mrs. Kingsford's death in 1888 as evidence against Vegetarianism, Dr. Bonus addressed the following letter to the editor of that journal.

To the Editor of the "World."

Sir,—You appear to have seen, in my sister, Mrs. Kingsford's death, a moral against Vegetarianism. As I was responsible for her adoption of that regimen, I beg to say that my sister was herself convinced it had been of the greatest advantage to her health and to the increase of her physical powers. In recognition of its value to her in the pursuit of her successful studies, she inscribed to me the original edition of her well-known dissertation. This conviction of hers was fully shared by my brother Kingsford (himself not a Vegetarian), and by all those competent to form one on the subject. Mrs. Kingsford died of phthisis supervening on severe pneumonia, which she brought upon herself by getting drenched in the rain on her way to M. Pasteur's laboratory, in the winter of last year, and by remaining there several hours in her wet clothes, letting them dry upon her body. I have known several persons killed precisely in the same way who were not Vegetarians. Had she *not* been a Vegetarian, she would, in all likelihood, have succumbed to the primary inflammation at once. The martyr-spirit was never a prudent frame of mind from the more usual point of view, and she died a martyr to the scrupulous conscientiousness with which she followed M. Pasteur's experiments and processes, the fallacies of which, as she considered them to be, she was desirous to make patent to all, as is well known in the scientific world.

There is no man, I conceive, sir, less likely than you to wish to give currency to a misrepresentation of facts, and so you will gladly give insertion, I think, to this short letter.

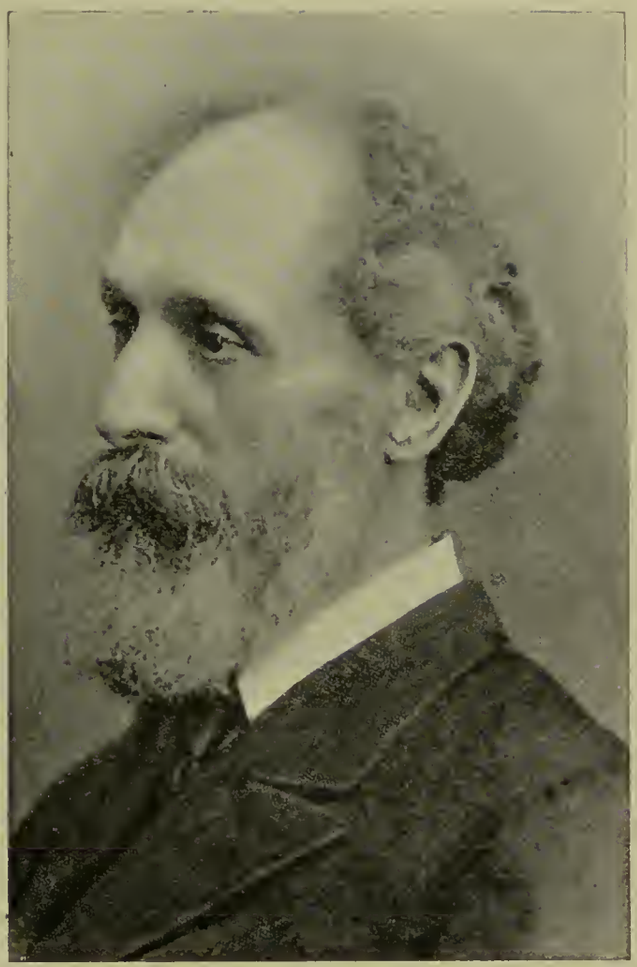
John Bonus.

Felixstowe, March 6th.

P.S.—The description of Mrs. Kingsford's complexion as "perfectly bloodless" is quite inaccurate. She had the normal complexion of a refined and beautiful woman of her type.



Dr. Anna Kingsford.



Mr. William Theobald.

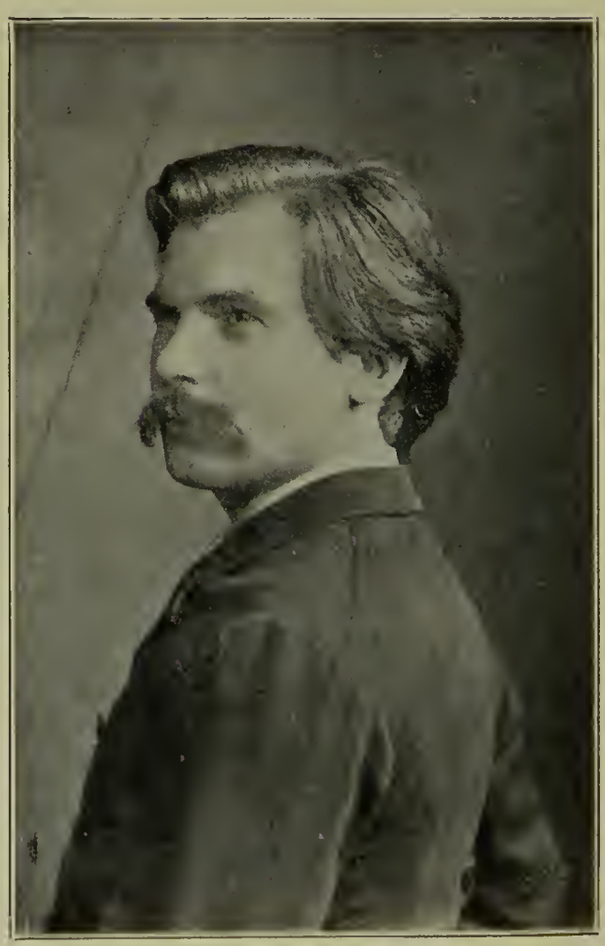
SOME GERMAN VEGETARIANS.



PROF. DR. PAUL FÖRSTER.



LILLI LEHMANN KALISCH.



EUGEN D'ALBERT.

CHAPTER XII.

The Vegetarian Revival in London—(*continued.*)

ALDERMAN H. PHILLIPS, of West Ham, was a frequent speaker at Vegetarian meetings in the Metropolis during the early years of the London Vegetarian Society. His earnest style and practical method of dealing with his subject enabled him to render excellent service to the movement.

On Mr. O'Callaghan's appointment to the secretaryship of the Vegetarian Federal Union, Miss Yates acted as secretary. The increasing amount of work, however, rendered it essential that the staff should be augmented, and Miss Yates suggested to the committee that MissFlorence Nicholson should be appointed to assist her in the office. Miss Nicholson had already been associated with Miss Yates in connection with an Exhibition held under the auspices of the Bread Reform League at Humphreys' Hall, and Miss Yates's experience of her then enabled her to recommend that lady for the post in question. Miss Nicholson was not at this time a Vegetarian, a fact which formed an almost insuperable obstacle, but finally the appointment was made. Subsequently on Miss Yates's resignation, Miss Nicholson took her place as secretary, and has occupied that post ever since.



Lady Florence Dixie.

Vice-President of the London Vegetarian Association.

Lady Florence Dixie is the daughter of Archibald William, seventh Marquis and Earl of Queensberry, and the wife of Sir Alexander Beaumont Dixie, of Bosworth Park, Leicestershire. Although Lady Dixie has been noted for her hunting proclivities and love of outdoor sports, she has, in recent years, become a keen sympathizer with the animal creation. Her views on this subject are well summed up in her own words, in an interview which I published in 1894.

We owe much to animals, and their rights are still shamefully neglected, while wild animals are absolutely unprotected. Many women are heedlessly, and others ignorantly cruel in this particular ; their dress alone provokes ghastly and unspeakable suffering in the feathered world. Then we have to consider how science sacrifices myriads and myriads of happy but helpless lives amongst animals.

"Would you then abolish all field sports?"

"Yes! all sports whereby man's pleasure is the cause of any creature's pain. I would fain teach men and women to abhor such."

"Pray excuse the question, your ladyship, but are you not a great rider to hounds, shot and sportswoman yourself?"

"Say rather, *was*," replied Lady Florence regretfully. "Experience has taught me the

cruelty and horror of much miscalled-sport. Wide travel, much contact with the animal world, and a good deal of experience in a variety of sports have all combined to make me ashamed and deeply regretful for every life my hand has taken. If remorse is an atonement, then indeed I have atoned for my sins in this respect. . . . I can still take delight in riding for the pure pleasure and exhilaration I have in the exercise, and I will break in a troublesome horse ; in short, take part in any legitimate sport not associated with death and terror. This is now my motto : 'Thou should'st not lightly take away the life thou can'st not give.' I should like to induce everybody to act up to that."



MASTER CAIRD.

Originally a weakly infant, reared on a Vegetarian diet.

Lady Florence Dixie is a Vice President of the London Vegetarian Association.

Mrs. Mona Caird, the author of "The Wing of Azrael," has thought sufficiently well of Vegetarianism to bring up her son in accordance with its principles. The child was extremely delicate, and everybody said it was going to die. From the time of his birth he had been a fretful, unhappy little thing, perpetually crying and no one could pacify him. Speaking for herself, Mrs. Caird remarked to an interviewer in reply to a question whether she favoured a Vegetarian diet :

I have very strong leanings in that direction, in fact I think it contains more nourishment than the ordinary meat régime. I believe the Vegetarian to be the ideal diet, but not quite practical. When I tried to adopt it myself I found, like many others, that I could not get a cook who could prepare the dishes properly. There was little variety and the flavouring was always at fault. This is no argument against Vegetarianism in the abstract, but it is the great obstacle to its general adoption. When we make a radical change in our food system, it is necessary to accompany it by as complete a change in our cooking. The old ideas must be put on one side and we must begin afresh. It is difficult to get servants to take this trouble ; they simply strike meat out of the bill of fare without supplying various and appetising dishes to take its place. I struggled for a long time to eat the badly prepared and flavourless dishes, and then I regretfully returned to my old régime as I felt it was of no use to continue to force myself to eat food which was not agreeable to my palate ; that would do harm rather than good. My boy has never tasted flesh, fish or fowl. As an infant he was brought up by hand upon cow's milk, and I have never excluded milk, butter and eggs from his diet. He takes plenty of lentils, haricot beans, hominy, rice, fruit, oatmeal, and potatoes, the latter is his favourite food. He eats great quantities of potatoes, it is the one article of diet of which he never seems to tire ; he is also exceedingly fond of oatmeal. I never lay any strict rule upon him as to what he is to eat, and his fancy sometimes runs in one direction, and sometimes in another. Hominy will be his favourite dish for a time, then he will turn to oatmeal, or to rice, but he never tires of potatoes. His tastes are all for plain simple foods, and I have known him refuse confectionery and tarts for plain pudding. This I believe arises from the fact that his appetite has never been vitiated by eating strong meats, and consequently he does not crave for rich unwholesome things. I hold that if a child is left to itself it will choose the food which will do it the most good. Parents make a great mistake in forcing any special kind of food upon their children.

Asked if she considered that a Vege-



Mrs Annie Besant.

tarian diet had been an unqualified success as far as her boy was concerned, Mrs. Caird replied :

Most certainly, he began life as a puny, weakly child whom I never thought would live, and to-day at eight years old he is a strong, healthy boy with extraordinary vitality, and absolutely without the knowledge of what illness is. His muscles are exceptionally strong ; a fact which has been attested by medical men, who have examined him from curiosity. . . . I ought also to mention that a year or two ago he was bitten on the face by a dog. It was a very bad bite indeed, and the doctors were perfectly amazed at the rapidity with which the wound healed. I believe that this was owing to the purity of his system induced by Vegetarian diet. I cannot repeat too many times that the hygienic treatment which I have adopted in his case has been an unqualified success. He certainly shows no signs of the "melting away" which was so freely prophesied by my candid friends.

At a meeting held at the Memorial Hall under the auspices of the London Vegetarian Society, Mrs. Annie Besant, who for some time past had adopted a Vegetarian dietary, delivered an eloquent and powerful address on Vegetarianism in the light of Theosophy, in the course of which she stated that Theosophists believe that the physical world is surrounded by an astral atmosphere, or ether, in which is reflected that which takes place on the material plane, and, according as this ether is fair or foul, so will be the condition of things in the world below. In Chicago, the home *par excellence* of slaughter-houses, the depression arising from them can be felt by sensitive persons for many miles round. This idea of the occult influences of bloodshed has been recently referred to in connection with the observations of clairvoyants, who, it is said, have seen certain "ghoul-like shapes" feasting on the emanations of freshly-spilt blood. This, however, is more of a question for students of occult science than for the general body of Vegetarians.

Another well-known speaker on Theosophy, Mr. Herbert Burrowes, is an enthusiastic Vegetarian, and has spoken on many occasions on behalf of the London Vegetarian Society.

Mr. George Bernard Shaw, the dramatic critic of the *Saturday Review*, adopted a Vegetarian diet some years back, and still continues that regimen. Mr. Shaw combines a keen sense of and capacity for humour with a remarkable ardour for humanity, and his friend, Mr. Henry Salt has well summed him up in the following passage :—

"In reality Mr. Shaw is one of the most serious and painstaking of thinkers, his frivolity is all in the manner, his seriousness in the intent, whereas, unhappily, with most people, it is the intent that



MR. G. BERNARD SHAW.
Dramatic Critic of the "Saturday Review."

is so deadly frivolous, and the manner that is so deadly dull."

The late Lord Tennyson's attention was directed to Vegetarianism at the table of his friend Edward Fitzgerald, the distinguished translator of Omar Khayyam, and he appears to have made a brief experiment in this direction, though he apparently lacked the tenacity of purpose which would have enabled him to continue a Vegetarian. In a volume



ALFRED TENNYSON.

Photographed by Messrs. Walker & Boutall from the painting in the National Portrait Gallery.

he issued in 1885, under the title of "Tiresias and other Poems," a few introductory verses deal in a somewhat autobiographical manner with his experience in this connection. It may be noted that, although the experiment failed in his own case, Tennyson was fain to acknowledge that "Lenten fare" does not necessarily result in "Lenten thought." But, perhaps it is better to reproduce the lines referred to, and leave the reader to judge for himself.

Old Fitz, who from your suburb grange
Where once I tarried for a while,
Glance at the wheeling Orb of change,
And greet it with a kindly smile;
Whom yet I see as there you sit
Beneath your sheltering garden tree,
And watch your doves about you flit,
And plant on shoulder, hand and knee,
Or on your head their rosy feet,
As if they knew your diet spares
Whatever moved in that full sheet
Let down to Peter at his prayers;
Who lived on milk and meal and grass;
And once for ten long weeks I tried
Your table of Pythagoras,
And seem'd at first "a thing enskied"
(As Shakespeare has it) airy light
To float above the ways of men,
Then fell from that half-spiritual height
Chill'd till I tasted flesh again.

* * * *

But none can say
That Lenten fare makes Lenten thought,
Who reads your golden Eastern lay,
Than which I know no version done
In English more divinely well.

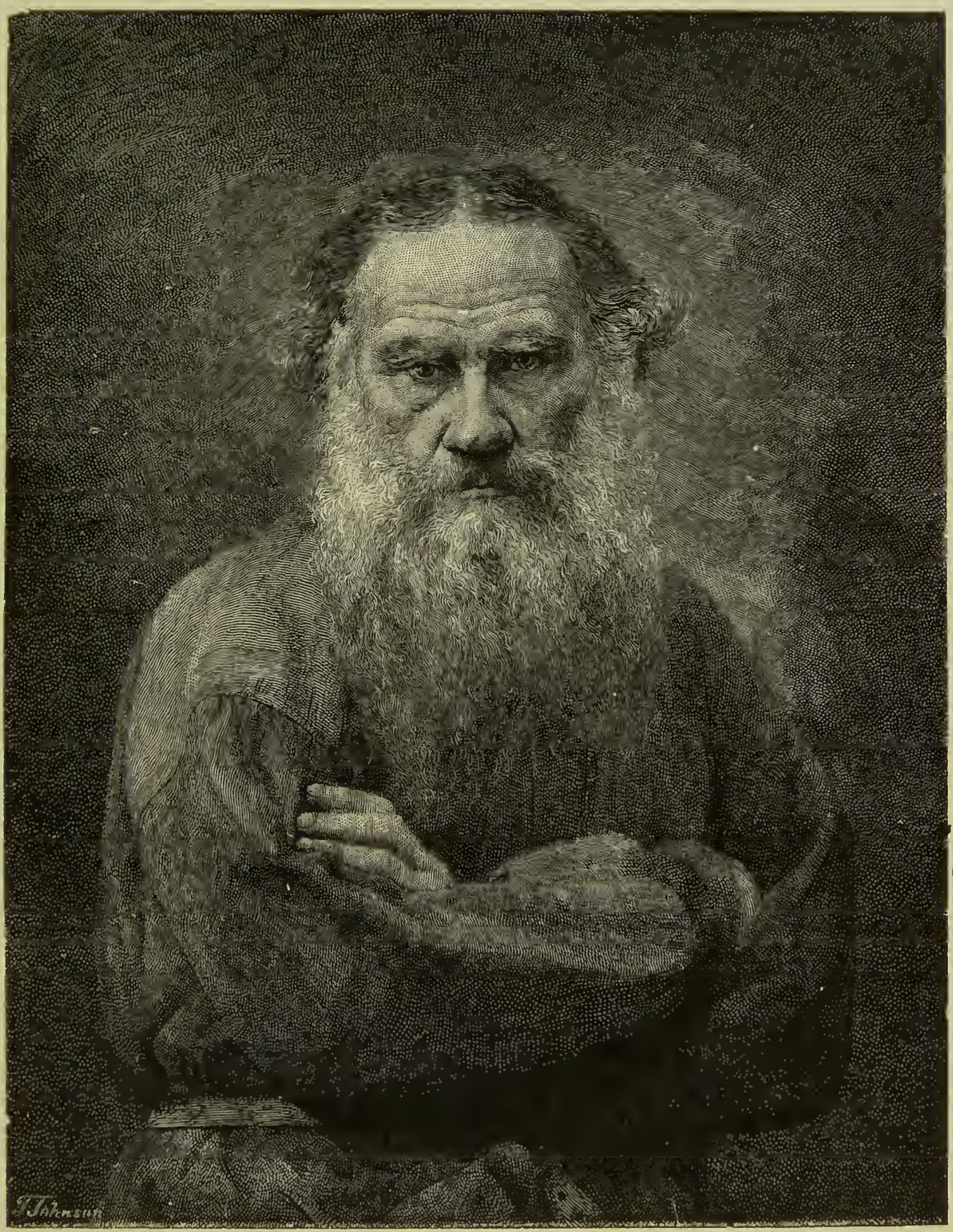
Count Lyof N. Tolstoï, the eminent Russian novelist, essayist and thinker, has been for many years a Vegetarian, eschewing flesh, fish and fowl, eggs, butter and lard, and neither drinking wine nor smoking tobacco. His diet consists of bread, porridge, fruit and vegetables. In an article which he contributed to the *New Review* in 1892, he writes:—

"The Vegetarian movement ought to fill with gladness the souls of those who have at heart the realization of God's kingdom upon earth, not because Vegetarianism itself is such an important step towards the realization of this kingdom (all real steps are equally important or unimportant), but because it serves as a criterion by which we know that the pursuit of moral perfection on the part of man is genuine and sincere, inasmuch as it has taken that from which it must necessarily assume, and has begun at the very beginning. It is impossible not to rejoice at this, just as it would be impossible for people not to feel glad who, after having vainly endeavoured to reach the top of a house by attempting to climb up the walls from various sides, at last meet at the bottom step of the staircase, and, crowding together there, feel that there is no way of reaching the top except by ascending that staircase and beginning with the first and lowest step."

Count Tolstoï has recently allowed his name to be put upon the General Committee of the Humane Diet Department of the Humanitarian League; and the Ideal Publishing Union has issued some characteristic selections from his writings in Volume VI. of the Vegetarian Jubilee Library, under the title "The Gospel of Humaneness."

On August the 28th, 1886, at a Vegetarian dinner given at New Cross, an American gentleman spoke strongly in favour of Vegetarianism, and introduced his daughter as a practical illustration of the results of a fruit and bread diet. This young lady is now known as Miss Esther Palliser, and her remarkable vocal abilities have made her name famous in the world of music. She has played in *Le Basoche* and *Ivanhoe* at Mr. D'Oyly Carte's Opera House,* and in Messrs. Gilbert and Sullivan's operas at the Savoy Theatre. Miss Palliser is not the only professional vocalist who has been a Vegetarian. Mr. J. G. Robertson, a young actor and singer well known on the London stage, adopted a Vegetarian diet, and, I believe, Miss Jessie Bond, of the Savoy Theatre, tried it for a time. Herr Eugen d'Albert, who ranks amongst the most celebrated pianists on the Continent, was a strict Vegetarian for eight years, and declares his regret that for social reasons he was obliged, to some extent, to abandon the practice. He states also that his health was greatly improved by the new diet, and his capabilities and mental powers astonishingly increased. Professor Klindworth,

* Now the Palace Theatre.



Count Lyof N. Tolstoï.

the well-known Berlin Professor of music, is a consistent Vegetarian; as is also Frau Lilli Lehmann Kalisch, her attention having been directed to the subject by Professor Klindworth and Eugen d'Albert. A fortnight's trial proved how well the diet suited her, for her fainting fits and headache ceased, and she found herself able to do far more work and feeling in every way much better.

Mr. J. M. Gordon, of the Savoy Theatre, has been a Vegetarian for many years. His association with the Thames Iron Works Amateur Dramatic Society, of which he was instructor, brought him into contact with Mr. A. F. Hills, with the result that he was asked to form a small company for the purpose of supplying entertainments at the public Vegetarian meetings. Mr. Hills' idea appears to have been that by providing a programme of a light and entertaining character, interspersed with addresses on Vegetarianism—if the public who came to scoff did not remain to pray, at least those who were attracted to such meetings by the lighter portion of the programme, would go away with a few Vegetarian precepts in their memories. The scheme, however, did not commend itself to all the Vegetarian workers, and much opposition was encountered in the earlier days from those who felt that the association of a musical entertainment with a Vegetarian meeting, was, to a certain extent, incongruous. This, it is fair to say, has been no fault of Mr. Gordon's. The "At Home Company's" entertainments have invariably been carried out on unexceptionable lines, and have been free from the slightest suspicion of vulgarity. The Company has covered a wide area, and has met with very favourable criticism from the press, whilst the public appreciation of its work has been manifested by the fact that Mr. Gordon has been asked to pay return visits on innumerable occasions.



Miss Esther Palliser.

In Chapter VII. reference was made to Mr. James Burns, an early and ardent worker in the cause of Vegetarianism. It was at his house that Mrs. C. L. H. Wallace first met her husband, Mr. Joseph Wallace, both of their names having been associated with the cause of Food Reform for many years past. Miss Chandos Leigh Hunt, as Mrs. Wallace then was, suffered considerably from ill-health, and it was the lucky chance of visiting Mr. Burns for a phrenological examination that resulted in her introduction to what is known as the Wallace system of treatment. As far back as 1869, Mr. Joseph Wallace, writing from Belfast to the *English Mechanic and Mirror of Science*, boldly attacked the theory which had been put forward by Professor T. H. Huxley on Protoplasm and its identity with the "white corpuscle." Dissenting from Mr. Huxley's view that the leucocytes form "the physical basis of life," Mr. Wallace argued with much reason that the "white corpuscle" was identical with *saccharomyces cervisiæ*.

Mr. Wallace has never met Professor Huxley or communicated with him, beyond sending him a copy of what he had written in criticism of Mr. Huxley's views; but it is curious to find that in



Mr. W. Jeffery.

(*See page 160.*)

later editions of Mr. Huxley's *Physiology*, he has omitted very much to which Mr. Wallace had taken exception.

In his earlier years Mr. Wallace was fond of experimentation in electricity and chemistry, and later on he became engaged in the business of malting and distilling. This fact afforded him opportunity of becoming thoroughly well posted up both as to the theory and practice of fermentation, and he was especially struck by the frequency with which observations are made at a temperature of about 60° Fahr. on organisms or organic fluids whose normal living temperature is about 98·6° Fahr. (blood heat).



Mr. Joseph Wallace.

Becoming convinced as a result of his researches that yeast or ferment, pus matter, and disease and white corpuscles are all identical in character, Mr. Wallace set himself the task of constructing a system of medicine which should have for its object the cure and eradication of organic disease, not by fighting with and suppressing the symptoms as is usually the object in medical treatment, but by working along the lines indicated by Nature herself, and especially by the avoidance of any form of medication which tends to drug the system and drive *in*, or suppress disease, instead of throwing it off. Mr. Wallace, in conjunction with his wife, has not confined himself to mere dietetic or hygienic treatment, but uses as auxiliaries certain specific medicines (twelve in number) which he claims to have discovered so far as the preparations he uses are concerned. For a fairly complete account of the principles upon which Mr. Wallace bases his treatment the reader is referred to the "Biology of Daily Life"* by J. H. N. Nevill, M.A., and also to "Physianthropy."† Mr. and Mrs. Wallace make Vegetarianism an essential part of their system, that is to say, they insist upon abstinence from fish, flesh and fowl, and also yeast bread and everything containing yeast or resulting from fermentation. Mrs. Wallace has spoken and written considerably in favour of Vegetarian principles, and has been of no small value in advancing the movement, especially amongst women. She is an accomplished and fluent speaker, a strong opponent of vaccination, vivisection, and every form of inoculation, and she has found time to write, lecture, and carry out editorial work in spite of the fact that she has a large family of young children. Her seven little ones are themselves excellent advertisements of the principles she advocates, more especially when the delicacy of her own constitution is taken

* Kegan, Paul, Trench & Co., Limited.
† Published by Mrs. Wallace.

into consideration. Mrs. Wallace greatly favours cycling for ladies, and has done much to popularise it by riding continually in various parts of London in a "Rational" costume, in which also she is a firm believer. In 1889 Mrs. Wallace took over the *Herald of Health* from Mr. James Salsbury, and has, since that time, continued to edit it and issue it as a monthly journal for the purpose of spreading her and her husband's system of physical regeneration.

The treasurer of the London Auxiliary of the Vegetarian Society and, subsequently, of the London Vegetarian Society, was Mr. Ernest Bell, M.A., of the firm of publishers, Messrs. George Bell and Sons. Mr. Bell has been a Vegetarian for nearly a quarter-of-a-century, his attention having been first directed to the subject by the writings of Dr. Nichols. There are few men who have worked more persistently in a quiet and unpretentious way on behalf of humaneness, or endeavoured to diminish the sufferings of living creatures to the extent that Mr. Bell has done. Consistently with his views on the subject of cruelty to animals, he has supported Vegetarianism as striking more at the root of the evil than many other reforms; but, in spite of a busy life, he has found time to associate himself with many efforts on behalf of the animal creation. He is chairman of the Committee of the Victoria Street Society for the Protection of Animals from Vivisection, and occupies a similar position to the Humane Diet Committee of the Humanitarian League, of which organization by the way he has been from the first one of the moving spirits. In addition to this he is associated with that useful institution the Cats' Home in the Harrow Road, and with the Bird Society. In point of fact it would need a lengthy list to enumerate the societies with such objects as the above with which Mr. Bell is connected in some capacity or other, and he has not been satisfied merely to dole out an occasional subscription, but has taken an active personal interest in this class of work on every possible occasion. Whether his association with men like Mr. Salt has conduced to the development of somewhat socialistic tendencies on his part, it is not easy to say, but it is certain that, in addition to his humane leanings, he has become year by year a more willing disciple of those who teach simplicity of life. Mr. Bell's education and business training, combined with his natural abilities, and the means at his disposal have enabled him to render assistance to Vegetarianism and allied movements, the value of which can hardly be sufficiently appreciated. Mr. Henry Salt has already been referred to in connexion with Vegetarian literature, his writings since the days of the *Food Reform Magazine* having been remarkable for their incisiveness and logic. As secretary of the Humanitarian League, Mr. Salt has found a congenial sphere for his energies, and has succeeded in accomplishing work of a character that hardly comes within the scope of any existing organizations. The Humanitarian League has endeavoured to alleviate the sufferings of horses, and attacked vivisection, cattle-ship cruelties, private slaughter-houses, cruel sports, the prison system, etc.,



MR. ERNEST BELL, M.A.



Vegetarian Cycling and Rambling Clubs at Mr. A. F. Hills' Residence, Buckhurst Hill, 1892.

KEY TO BLOCK ON OPPOSITE PAGE.



1 A. F. Hills.
2 W. G. Smith.
3 Mrs. F. L. Boult.
4 H. Walden.
5 Miss May Yates.
6 W. L. Beurle.
7 A. T. Wintle.
8 G. Phillips.
9 F. R. Crossley.
10 Miss Pountney.
11 H. Light.
12 H. Partridge.
13 J. Oldfield.
14 A. G. Rowe.
15 R. Martin.
16 S. Jones.
17 Miss Leatherdale.
18 A. H. Leatherdale.
20 A. Freeman.
21 Miss Nicholson.
22 Charles W. Forward.
23 H. Moor.
24 Miss Rodger.
25 A. Trier.
26 E. Clifford.
29 T. Mansell.
30 Miss Walder.
31 Mrs. Clifford.
32 W. Hayward.
33 T. Innous.
34 Mrs. Rodger.
35 — Seeley.
36 W. Crossley.
38 A. Davidson.
39 — Scott.
40 W. Emery.
42 Miss Bradfield.
43 D. Warry.
44 A. D. Godbold.
45 C. Reid.
46 Miss Warry.
47 J. M. Gordon.

whilst its impartiality has been demonstrated by the fact that it has vigorously denounced the working man's rabbit-coursing, and that abominable anachronism, the hunting of tame deer by Her Majesty's Buckhounds. A lecture delivered under the auspices of the League* some months ago, dealing with the cruelties of the Jewish system of slaughter resulted in a deputation (Mr. Bell, Mr. Salt, and Mr. Forward) waiting upon the Shechita Board, on which occasion the Jewish authorities listened with considerable courtesy to all that the deputation had to urge, and assured them of the wish on the part of the Board to introduce any improvements that would alleviate the sufferings of the animals killed under their supervision.

* By Mr. Forward.



MR. JOHN BARCLAY.

Half-mile Running Champion of Scotland, 1896.

(*See page 160*)



Mr. and Mrs. John Nayler and Children.



Miss Farrington.



Mr. W. M. Farrington.

CHAPTER XIII.

The Vegetarian Federal Union and the Local Societies.

WITHIN a very few years after the formation of the Vegetarian Society at Ramsgate, in 1847, local Vegetarian organizations appear to have sprung into existence. Beginning with the Liverpool Vegetarian Association, the Leeds VegetarianAssociation, and the Manchester and Salford Vegetarian Association, it will be found that local societies were formed in Accrington, Birmingham, Bolton, Darwen, Boston, Brighton, Edinburgh, Glasgow, Hull, Barnsley, London, Malton, Sheffield, etc., prior to the death of Mr. James Simpson, the first president of the Vegetarian Society, in 1859.

Mr. Simpson's decease crippled the movement by depriving it of the financial support which he so generously accorded to the work during his lifetime, and, as scattered units, the local Vegetarian societies disappeared one by one, and, in point of fact, it was only with considerable difficulty that the Vegetarian Society itself was enabled to weather the years of comparative depression which followed. About a quarter of a century later the impetus given to Vegetarianism by the work which had been done in the Metropolis, together with the Vegetarian Restaurants in various parts of the country, and in particular the one at the Health Exhibition, helped to bring into existence a number of local societies. As far back as November, 1882, Mr. J. I. Pengelly started the Exeter Vegetarian Society, which has, to the present day, been a centre of light upon this question to the south-western counties of England. Societies have also been formed in Portsmouth, Reading, Bristol, Bolton, Sheffield, Glasgow, Nottingham, Edinburgh, Dereness, Guildford, Oxford, Cambridge, Brighton, Hastings, Hammersmith, Croydon, Redhill, West Ham, the Northern Heights (London), etc., several of these districts having been able, as the reader will see, to boast of the existence of former organizations of this kind in the days of Mr. Simpson.



Mr. J. Isaac Pengelly
Of the Exeter and Devon Vegetarian Society.

Not only, however, has it to be recorded with regret that the earlier societies dropped out of existence one by one, but also that some of those which have been formed during the last one or two decades, have perished. This fact impressed the writer with the desirability of some step being taken to connect together the various local societies for mutual help and support, and on May 17th, 1889, this suggestion was embodied in a paper read at a Vegetarian Conference held at the Memorial Hall, London. The suggestion met with considerable criticism, but, on the whole, was well supported, and in the course of a month or two. Mr. A. F. Hills laid before the Executive of the London Vegetarian Society a scheme for the federation of all Vegetarian societies, much of which, he explained, had been suggested by Mr. Forward's paper, and as a result, a committee of sixteen ladies

* By Mr. C. W. Forward.



THE VEGETARIAN DELEGATES TO THE WORLD'S FAIR.

(From a Photograph taken at Chicago, June 1893.)

Rev. P. W. Alcott.

Mrs. Alcott. Elea Tubaschez. Mrs. LeFavre. J. Franks. Miss Yates, London. Mrs. Axon. Dr. J. G. Stair.

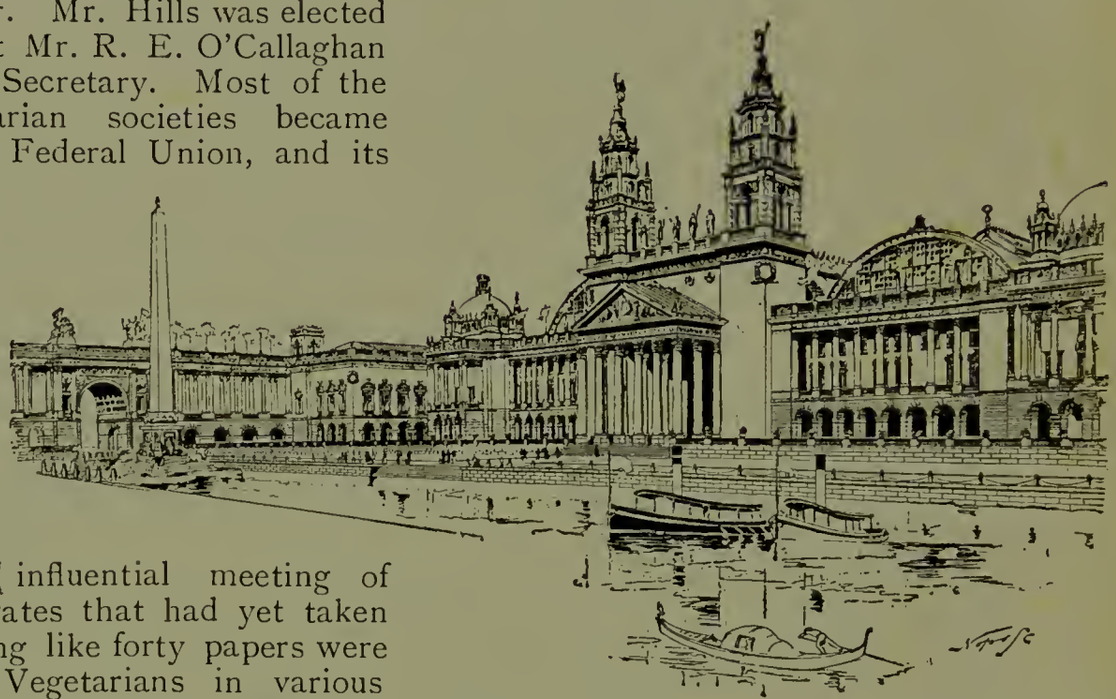
E. Dixon, Cambridge. Rev. H. S. Clubb, Philadelphia. Rev. Jas. Clark, Manchester. W. E. A. Axon, Manchester. E. Clark, Manchester. T. Hanson, London.

and gentlemen was appointed to deal with the subject. This committee consisted of the following: Rev. G. V. Briscoe, W. Beurle, A. J. Boult, F. P. Doremus, C. W. Forward, A. F. Hills, T. A. Hanson, J. Oldfield, Rev. Professor Mayor, Alderman Phillips, W. S. Manning, R. E. O'Callaghan, J. Newton Wood, Mrs. Hawkins, Miss Harding, and Mrs. C. L. H. Wallace.

The outcome of this committee's deliberations was the Vegetarian Federal Union, which was practically started at a meeting held at the Memorial Hall, London, on October 1st, 1889, a second meeting following at Manchester some three weeks later. Mr. Hills was elected chairman, whilst Mr. R. E. O'Callaghan acted as Hon. Secretary. Most of the existing Vegetarian societies became affiliated to the Federal Union, and its influence steadily increased until in the year 1893 it was able to undertake and conduct to a successful issue, the World's Vegetarian Congress at Chicago, perhaps the most important and influential meeting of Vegetarian delegates that had yet taken place. Something like forty papers were contributed by Vegetarians in various parts of the world, and the transactions of the Congress were issued in a handsome volume of nearly 250 pages forming a special issue of *Hygienic Review*. The English delegates left Liverpool on May 20th, 1893 reaching New York nine days later. The party included the Rev. James Clark, Mr. Ernest Clark,* and Mr. Axon (Manchester), Mr. T. A. Hanson (London), Mr. C. Dixon (Cambridge), and Mr. E. B. Reeves (Norwich), whilst Miss May Yates of London gave valuable assistance in conjunction with Mrs. Le Favre as secretaries to the Congress.

The Vegetarian Federal Union had a handsome and effective stall in the International Exposition, and the Congress held under its auspices attracted wide notice.

On board the *Alaska*, which conveyed the delegates from England, there was a separate table for Vegetarian meals, to which ten sat down, and it was notable that these passengers were not much troubled by sea sickness. Some of the visitors journeyed to Battle Creek, Michigan, and visited Dr. J. H. Kellogg's



The Lagoon, Chicago Exhibition, 1893.

Sanitarium—a Vegetarian Institution, the 150 nurses and the entire staff of medical men and attendants, numbering 300,—being actual Vegetarians. Dr. Kellogg holds catholic views in regard to the treatment of disease, all kinds of baths, Turkish, vapour, sun and air, electric, etc., are utilised, whilst there are extensive chemical and physiological laboratories, and an anthropometric

* Mr. Ernest C. Clark is the eldest son of the Rev. James Clark, of Cross Lane, Salford. He is forty-one years of age, and has never tasted fish, flesh, or fowl. His height is five feet eleven and a half inches, and his weight one hundred and seventy-one pounds. His diet as a rule consists of oatmeal porridge and milk, with fruit for breakfast; vegetables, pulse and fruit for dinner; brown bread with fruit and occasionally an egg for tea. He eats no suppers. "When travelling," he writes, "my diet is necessarily rather irregular, but I always take care to get a supply of fruit, either fresh or dried, some part of the day. I enjoy excellent health and except for trifling accidents, have never had occasion to consult a doctor since I was fourteen years of age, when I had a very mild attack of scarlet fever."

department. Dr. Kellogg enjoys the reputation of being the best surgeon in the United States.

On the return of the delegates to England the deputation sent by the Vegetarian Society was welcomed home at a meeting held in Fountain Street, Manchester, on July the 21st, the chair being occupied by Mr. Foxcroft, and the various members of the deputation giving interesting accounts of their experiences in the United States.

Several of the Vegetarian Societies which were in existence at the time of the inception of the Vegetarian Federal Union had only a temporary existence, but others developed into vigorous organizations, and



DR. KELLOGG'S SANITARIUM, BATTLE CREEK.

it may be worth while to deal briefly with the history of some of these. The Exeter Society, to which reference has already been made, has from the first shown considerable vigour, a fact chiefly due to the energy and business capacity of its founders.

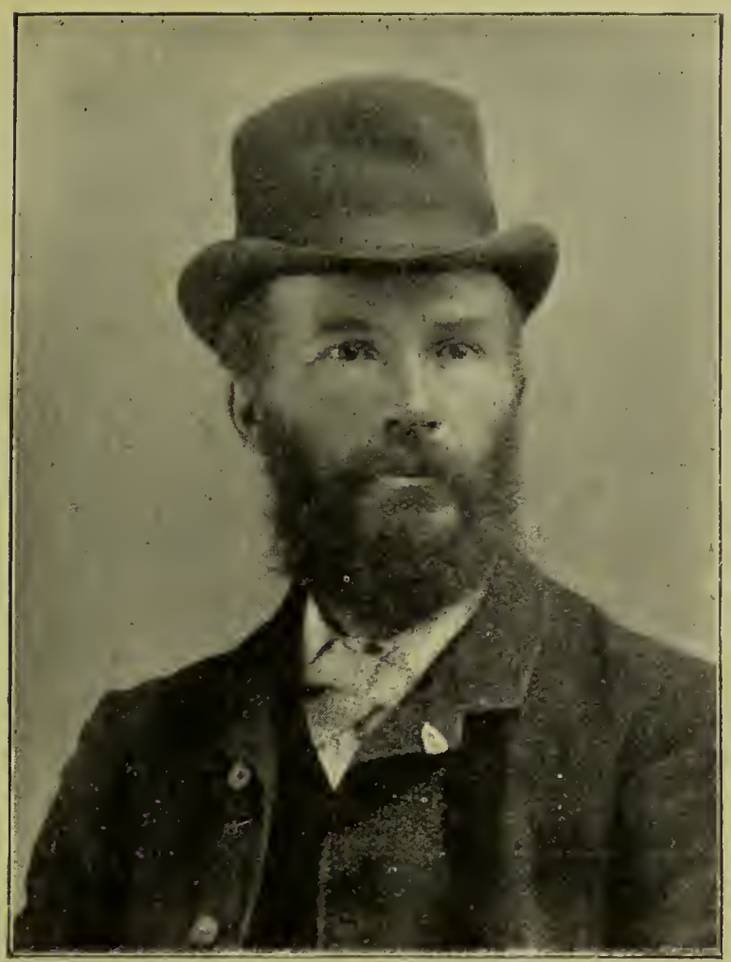
Mr. J. I. Pengelly, who has done much useful work, had his attention first drawn to the subject of Vegetarianism by a letter in the Exeter papers from the pen of the late Mr. Bailey Walker, in the autumn of 1880, and since that time he has been an active and enthusiastic worker in the cause, whilst he has been greatly assisted by his wife, who, though opposed in the first instance to Vegetarianism, has subsequently become a supporter of its principles. The president of the Exeter Society is the Rev. J. H. N. Nevill, M.A., to whom reference has elsewhere been made in connection with his book on Mr. Wallace's system of medical treatment.

Bolton has been another important centre of work, owing chiefly to the fact that several young men connected with that town have been for many years ardent Vegetarians. Both Mr. W. Farrington, and Mr. J. Nayler did much towards the foundation of this Society, which came into existence on March the 15th, 1890. Mr. Nayler, who had commenced the practice of Vegetarianism whilst living in Doncaster, was elected president, and Mr. Farrington consented to act as Secretary, the committee including Mrs. Nayler, Mrs. Webster, and Miss Farrington, and Messrs. F. Taylor, S. Jackson, and the officers in an *ex-officio* capacity. In 1893 the Federal Union held a meeting in Bolton, and the Society has shown increasing activity year by year. The town boasts of a Vegetarian Restaurant, a "limited liability" company having been formed for this purpose, the prospects of which appear to be steadily improving.

The Northern Heights Vegetarian Society has been a remarkable instance of what individual capacity and energy can accomplish. Founded at a drawing-room meeting early in the year 1889, this



The Vegetarian Federal Union's Stall at the World's Fair, Chicago, 1893.



MR. R. SEMPLE,
Agent for the Vegetarian Federal Union.



MR. G. C. WADE,
Agent for the Vegetarian Federal Union.



MR. W. SLATTER,
Secretary, Brighton Vegetarian Society.

society had the advantage from the first of the unstinted and invaluable assistance of Mrs. Frances L. Boult, whose ability as an organizer, and persuasiveness as a speaker, enabled her to give the movement the fullest advantage of her adhesion as a woman of education and culture. Mr. William Theobald was president of the society from the first, and Mr. H. Light has always been one of its most untiring workers. Of other names in connection with the excellent work of this society, there may be mentioned Mr. and Mrs. Barrows, Mr. and Mrs. Dorrington Boyle, Mr. and Mrs. Phillips, Mrs. Withall, Mr. E. W. Richardson, Junr. (who was secretary for a short period), Mr. and Mrs. J. W. Sidley, Mr. G. C. Watts, Mr. J. E. Matthews, Mrs. McDouall, Mrs. Aukland, and others. The vigour, the judgment, and the sterling ability which have always been shown in connection with the work of the Northern Heights Society have been the admiration and delight amongst English Vegetarians, and the movement would go forward by leaps and bounds if similarly managed organizations could be started in every town in England.*



MR. DORRINGTON BOYLE.

The Brighton Vegetarian Society was founded in 1890, and had admirable secretarial assistance from Mr. Slatter and Mrs. King. In 1894 the Vegetarian Federal Union held a Congress at Brighton in connection with the local society.

The *Daily News* contained the following paragraph in reference to the inception of the Brighton Vegetarian Society :—

BRIGHTON.—A practically new Vegetarian and Food Reform Society for Brighton has been formed with Mr. W. Slatter, of 19, Franklin Road, and Mrs. King, of Buckingham Place, as its Hon. Secretaries, and last night it opened fire on the benighted public of Brighton with a lecture by Mr. Forward, of the London Vegetarian Society. Mr. Forward's address was argumentative, but eminently reasonable, and if three-quarters of those present, if not Vegetarians before, do not turn over a new leaf to-day, it will not be for want of ability on the part of the lecturer in putting telling facts forward in an attractive manner. A few questions mainly with regard to the biblical aspect of the matter were answered with equally conspicuous ability.

The Irish Vegetarian Union was founded in Belfast in 1890, the Hon. Secretary being Mr. J. S. Herron, who has for many years past done much useful work in advocating Vegetarian principles in the sister Isle. The society is affiliated with the Federal Union.

Another active Local Society was the Sheffield Vegetarian Society, of which Mr. R. Barclay Murdoch acted as Hon. Secretary. This Society was formed early in 1889, and carried on an active campaign with the assistance of friends from London and Manchester.

The Portsmouth Vegetarian Society† must also be mentioned. It owes much to the energies of its president, Mr. G. Cosens Prior, who has been for many years a staunch Vegetarian. In its early days the Society at Portsmouth had the assistance of Mr. Francis Wood, as secretary, and that gentleman opened and carried on a Vegetarian Restaurant in Queen Street, Portsea. Since that period Mr. Wood, has, however, joined the Ministry, and is one of the most active and useful of the London Vegetarian workers.

It would not be possible to enumerate in detail the various Societies that have been associated with, or brought in to existence by the Vegetarian Federal Union, but those above referred to may be taken as representing a few of the more active centres. A more comprehensive record of the Local Societies year

* The present Secretaries are Mr. J. W. Sidley and Mr. C. G. Watts. Mr. J. W. Sidley became associated with the Northern Heights Vegetarian Society in the latter part of 1890, and after Mrs. Boult's retirement from the post of Secretary early in the following year, he was elected in conjunction with Mr. H. Light to carry on the work which Mrs. Boult had so ably initiated. Mr. Sidley and his wife are both earnest Vegetarians, and have done much to promote the advancement of the cause.

† Now the Hants and Portsmouth Vegetarian Society, the President being Lieut-Col. A. T. Wintle; the Chairman, Mr. G. C. Prior; and the Treasurer, Mr. J. Erving. Mr. O'Callaghan (of the Vegetarian Federal Union) acts as Secretary.

THE VEGETARIAN CONGRESS AT CHICAGO, 1893.



FRANCES L. DUSENBURY.



ADELAIDE JOHNSON.



MRS. CARRICA LEFAVRE.
Joint Secretary to the Congress.

by year will be found in the successive editions of the *Vegetarian Year Book*.

In the year 1890, Mr. R. E. O'Callaghan was appointed as secretary to the Vegetarian Federal Union. Mr. O'Callaghan's name has been associated with the London work for something like twenty years, his attention having been first directed to Vegetarianism by one of Professor Newman's lectures, a report of which he noticed in the window of Messrs. Nichols and Co., in Oxford Street. The records of the Food Reform Society show him to have joined that body on June the 14th, 1880, and he became a member of the Executive on February the 24th, 1881. He has had a considerable experience both as a writer and speaker on Vegetarianism, and during recent years has met with much success in the lectures he has given, illustrated with the optical lantern. At the present time Mr. O'Callaghan occupies the position of agent to the Federal Union for the Southern Counties.



MR. JOSIAH OLDFIELD,
Secretary of the Vegetarian Union.

Mr. O'Callaghan was followed in the secretaryship of the Union by Mr. F. P. Doremus, and on the resignation of this latter gentleman at the close of last year, Mr. Josiah Oldfield succeeded to the position which he still occupies (October 1897), being assisted by Mr. T. W. Richardson.

The Vegetarian Federal Union took in hand the arrangements for the International Vegetarian Congress, held in London in the autumn of this year (1897), and this appears to have been one of the most successful and best attended congress that the Federal Union has conducted in London.

The existence of the Vegetarian Federal Union seems to have been looked upon by the Vegetarian Society as somewhat of a menace to that body, which insists on every possible occasion on its position as a National Society, and claims the right it has always exercised of carrying on work in, or collecting subscriptions from, any portion of the habitable globe. The feeling is a natural one, and it is hardly likely that any very serious attempt will ever be made *per se* to limit the right or freedom of the Vegetarian Society in this respect. Nevertheless the growth and development of other centres of activity in connexion with Vegetarianism must tend to limit indefinite possibilities of extension so far as the Vegetarian Society is concerned, and, although a large proportion of English Vegetarians will be likely from sentimental reasons to support an organization officered and managed by men who have grown old in the Vegetarian cause, it is by no means certain that such an influence will continue much beyond the lives of these veteran workers Should this be so or not, the work which has been accomplished in the past by the Vegetarian Society will always be looked back to with satisfaction by Vegetarians all the world over. The enthusiasm, the tenacity, the unflinching faith in Vegetarian principles which animated these workers will not be forgotten even when Vegetarianism itself as a propaganda shall cease to be necessary owing to the adoption of its teachings by mankind at large.

It is to be hoped, however, that the advantages of unity will be recognized and the spirit of unity maintained, so that the only possible rivalry between various Vegetarian organizations—and the cry is "Still they come!"—will be a friendly and fraternal emulation in the good cause which they all have at heart.



MR. ERNEST CLARK.

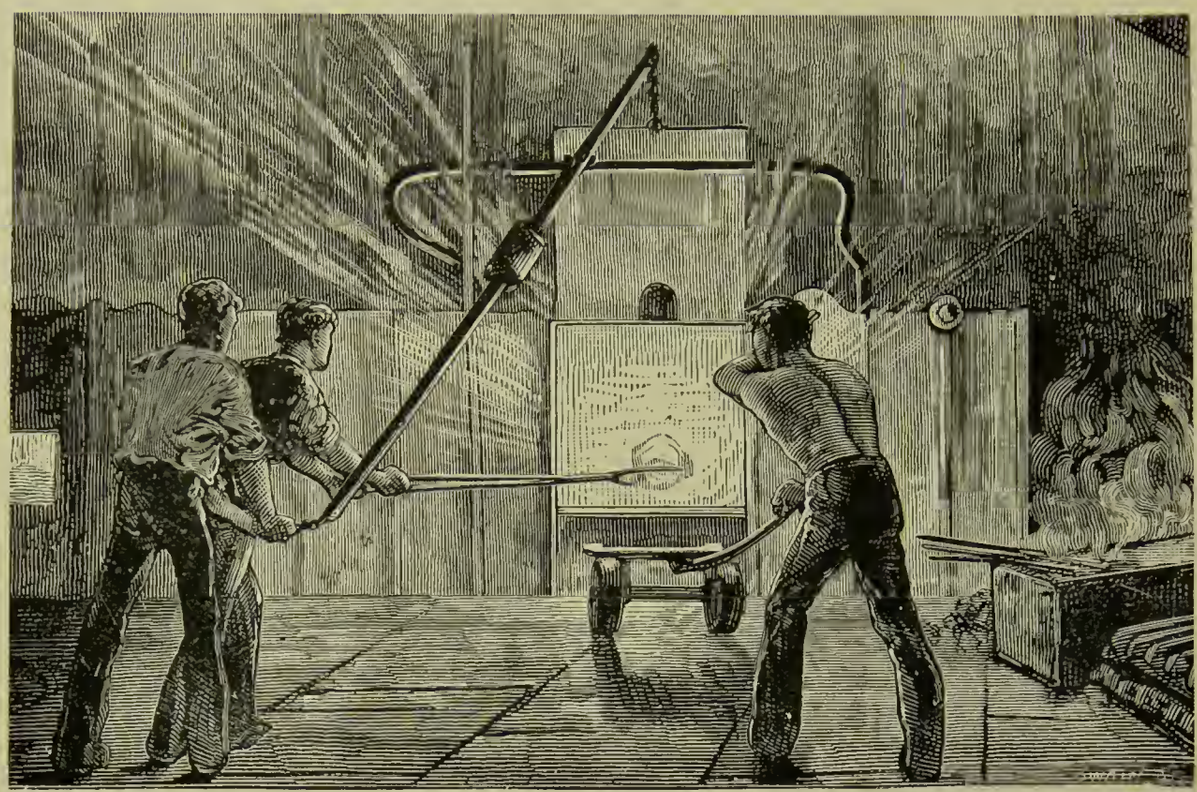
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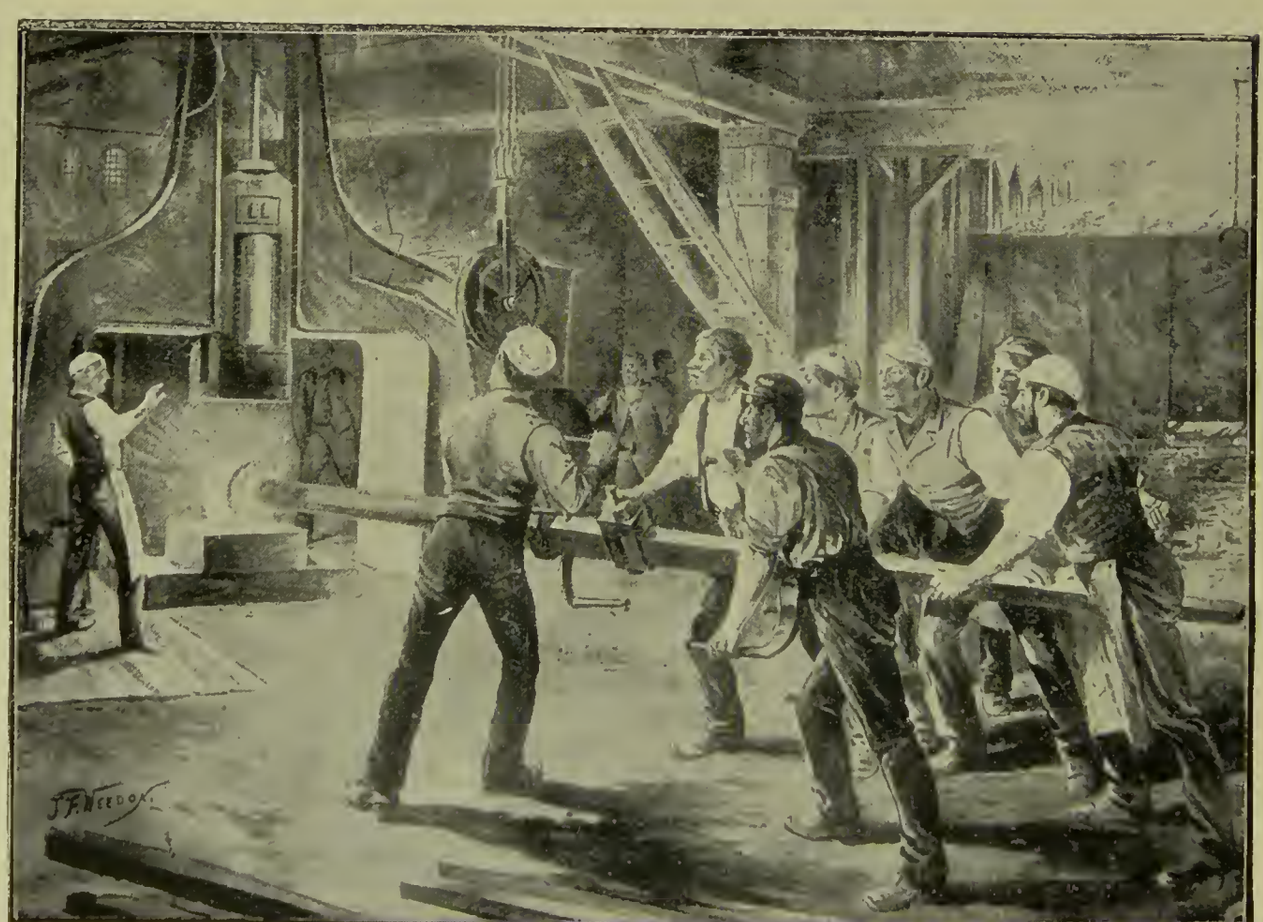
MISS MAY YATES.

(Joint Secretary to the Congress at Chicago.)

VEGETARIANS AT THE THAMES IRON WORKS.



Iron Puddlers at Work.



A Steam Hammer at Work.



THE VEGETARIAN CYCLING CLUB.

From a Photograph taken in Richmond Park, by Mr. A. D. Godbold (1896.)

CHAPTER XIV.

Muscular Vegetarianism.



THE fact that all draught animals utilized by man for performing work where sustained physical strength is needed are vegetable feeders, ought, one would think, to have proved sufficient evidence as to the strength-givingqualities of a Vegetarian diet. The ox, the horse, the camel, and the elephant are notable for their strength, whilst the rhinoceros—considered by most naturalists to be the strongest animal—is purely herbivorous, and the accounts given by travellers of the extraordinary strength displayed by the gorilla make it clear that even a diet consisting chiefly of fruit is fully capable of furnishing physical force. Nevertheless, public prejudice in this country has run high in favour of the idea that flesh food is essential to health and strength, and this in the teeth of the fact that many of the most active and agile races of mankind partake little, and in some cases not at all, of flesh food.

In the earlier days of Vegetarian propaganda it was difficult to convince an audience of the possibility of any feats of physical strength or endurance being performed without the consumption of butcher's meat. Athletes training for rowing, running, wrestling, or fighting, were fed almost entirely upon beef, and vulgar opinion was strongly favourable to the view that no other article of diet was capable of the same results. Moreover, Vegetarian teachings were propagated mostly by men of intellectual mould, many of whom, from their temperaments and occupations in life, not presenting the robust and plethoric condition which is looked upon by so many people as a sure sign of sound health. Whilst this stumbling block stood in the way of Vegetarian propaganda, the progress of our principles, especially amongst young men, was materially hindered, notwithstanding the admitted force and relevancy of Vegetarian arguments apart from the question of physical strength, and it is a little strange that nothing was done to meet objectors on their own grounds until comparatively recent times. It is true isolated cases of Vegetarians who had accomplished special feats of physical strength were recorded from time to time, but nothing in the shape of collective efforts appears to have been done until the early eighties.

In the latter part of the year 1880 it was recorded that Gaston de Benet, a young Austrian, seventeen years of age, and a Vegetarian of the straitest sect, using neither eggs or milk, won the first prize in a grand swimming contest at Oswestry, in Lord Harlech's park, against eleven flesh-eaters, most of them full grown men. He also won the first prize in the Cooler race, and, though well drenched, kept his wet clothes on for hours and took no harm. When a flesh-eater he was extremely delicate, and very subject to cold, and constantly taking physic; from which, as well as from intoxicants, he was an abstainer for a considerable period prior to winning the race referred to. Of other notable athletic performances by Vegetarians may be mentioned those of the brothers Whatton, and of Mr. A. W. Rumney, in 1884, when, as representatives of Cambridge in the inter-Varsity races, they carried all before them; also Mr. J. G. Newey's Birmingham to London record.

An Akreophagists Cycling Club was formed about the year 1881, but it does not appear to have been well organized, and it was dissolved after a comparatively short and chequered career.

In 1888 the Vegetarian Cycling Club was formed,* the late Mr. Leslie Large having borne a conspicuous part in its foundation. Mr. Large associated himself with the Vegetarian movement in the days of the National Food Reform Society, and from time to time he was an active worker in the Vegetarian movement. An attack of diphtheria when he was far away

* The first recorded minutes appear to be those of a Committee meeting, held on May 13th, 1889, at 323, High Holborn, at which were present Messrs. Boult, Brown, Crossley, Freeman, Kemp, and Light; Mr. C. W. Forward occupying the chair.

THE VEGETARIAN CYCLING CLUB.



MR. H. E. BRYNING.

(Club Champion, 1895. Champion of India, 1897.)



E. PARKER WALKER.

(Holds "Hull to York" and back Safety Record.)



MR. C. GODDARD WATTS.

(Club Champion, 1896.)

from home necessitated his seeking medical aid, and there is little doubt, from particulars that have come to hand that during this illness, and at a time when he was much reduced thereby, extracts of beef were administered to him. It is curious that this should have occurred in Edinburgh, as it was Dr. Griffiths of that city who made the discovery, some few years back, that an extremely poisonous substance found in the urine in scarlet fever and diphtheria is derived from creatine, a very much less poisonous substance normally produced in the tissues and always present in the flesh of animals. Dr. J. H. Kellogg has also pointed out that in view of this fact the administration of flesh food, beef tea, or animal broths of any sort in cases of diphtheria and scarlet fever is practically equivalent to administering a dose of poison, and the circumstances point to the treatment to which Leslie Large was subjected as the cause of his death, especially as he had a robust constitution and seldom was ailing. His death in his thirty-third year was a distinct loss to the Vegetarian cause.

The Vegetarian Cycling Club was, for many years, a comparatively small body, though it had the advantage of the services of one or two very earnest supporters from the first. Amongst these, Mr. Henry Light has been most assiduous in his work for the club, and he has the satisfaction, as Captain at the present time, of seeing it in the position of one of the strongest and most influential independent cycling clubs in existence. The record of its achievements during the year 1896 will give an excellent idea of the ability of its riding members,* and their performances are none the less remarkable for the fact that in every case these young men were actively engaged in business pursuits and could only devote their spare hours to training. This makes the position of the Vegetarian Cycling Club all the more noteworthy, especially when it is remembered that some of its members hold world's records.

JAMES PARSLEY (Veg. C.C.).

Oct. 17th, 1895—Won, and still holds the *English Tricycle Record*, "London to Brighton and back." Time: 6 hrs. 18 mins. 22 secs.

June 20th, 1896—First in his heat in 5 miles Team Race, between "London Central" C.C., "Shepherd's Bush" C.C. and "Vegetarian" C.C. Won easily in 12 mins. $46\frac{1}{5}$ secs.

June 27th—Won the Catford C.C. Hill Climbing Contest (on Toy's Hill, Waterham, Kent), open to all comers. This event is considered the principal competition of its kind in England. He broke the previous record for the hill by 57 secs.

Sept. 16th—With F. Beaver† on the back seat, broke, and now holds all amateur tandem records from one to five miles. Previous best for 5 miles beaten by 45 secs. Time: 1 mile in 1 min. $56\frac{1}{5}$ secs.; 2 miles in 3 min. $52\frac{1}{5}$ secs.; 3 miles in 5 mins. $48\frac{1}{5}$ secs.; 4 miles in 7 mins. $44\frac{4}{5}$ secs.; 5 miles in 9 min. $42\frac{2}{5}$ secs.

Sept. 25th—With J. D. Clark† on back seat, won easily, without pacing, the "Herne Hill Hanapers" six hours tandem scratch race, open to all comers. His opponent had all the advantage of good pacing.

Sept. 12th—Won the 50 miles Championship and Challenge Cup of Peckham Wheelers' C.C., over the hilliest portion of Brighton Road. Time: 2 hrs. 19 mins. The 50 miles Record for Southern Roads (over a course selected to avoid hills), stands at 2 hrs. 21 mins., and is held by Wridgway.

E. PARKER WALKER (V.C.C.).

Aug. 13th—First in ten mile team race between all the clubs in the district of Hull for the Norton 25 guinea Cup.

Sept. 28th—Rode 161 miles on the Yorkshire Roads in 12 hrs. without pacing, against a strong wind. "The roads for the most part were very bad" (*Hull Daily News*). No other rider in the district has equalled it this season.

Oct. 1st—*Broke the Safety Record* "Hull to Driffield and back."

C. GODDARD WATTS (V.C.C.).

(Hon. Sec. Northern Heights Vegetarian Society.)

July 19th—Won the 100 miles Championship and Challenge Shield of the Vegetarian C.C. Time: 4 hrs. 30 mins. 50 secs.

* The first path race took place at Balham, in 1891, but it was not until 1893 that the performances of Messrs. S. H. Potter, H. Sharp, and W. Kilbey turned out so far in advance of previous work that the Committee decided upon issuing a Club Challenge Shield. During 1895 Messrs. Whorlow and Irving gained first and second prizes in the North London Club's 50 miles road race; and, in the same year, Mr. H. E. Bryning became a member of the Club, and succeeded in wresting the Club Challenge Shield from Mr. H. Whorlow, who had won it in the previous year. Mr. Bryning has gone to Calcutta, and since his arrival has won from scratch nearly every race he has competed in, besides becoming possessor of three Challenge Shields put up for competition in Calcutta, and occupying the proud position of champion of India, a set-off, possibly, to Prince Ranjitsinhji's prowess on our English cricket grounds.

† Messrs. Beaver and Clark were not Vegetarians.

THE VEGETARIAN CYCLING CLUB.



A. R. Wyatt
(100 miles on Path, 4 hours 39 minutes.)



C. A. Sidey.



"Wal" Evans.

Aug. 3rd—Won the Gold Medal of the Vegetarian C.C., for competing 100 miles on the road (out and home course) in 5 hrs. 38 mins.
May 20th—Won V.C.C. 10 miles Club Handicap in 23 min. 57½ secs. off 1 min. mark.

A. R. WYATT (V.C.C.).

July 19th—Second in 100 miles Club Championship. Time: 4 hrs. 39 min.

H. E. BRYNING (V.C.C.).

Aug. 3rd—Won Gold Medal of the Vegetarian C.C., by covering 90 miles on the road (out and home course), in 5 hours.

S. H. NICKELS (V.C.C.).

June 20th—Fastest time in fastest heat of 5 miles team race between "London Central" C.C., "Shepherd's Bush" C.C. and "Vegetarian" C.C. Time: 12 min. 22⅕ secs.

More recently Mr. H. J. Nickels accomplished a ride of 100 miles on the Bath road in 5 hours and 38 minutes. But for a mishap to his tyre, by which he was forced to complete the last 15 miles as sole occupant of his pacer's tandem, he would undoubtedly have completed the 100 miles in about 5 hours 15 minutes. Mr. T. H. Schultess-Young also accomplished a hundred miles ride in 5 hours 50 minutes, the route on the Oxford road through Aylesbury, etc., being a very severe one, and the weather boisterous.

The President of the Vegetarian Cycling Club, is Mr. A F. Hills, the Captain, Mr. H. Light, the Treasurer Mr. H. D. Kerr, and the hon. General secretary, Mr. C. D. Lloyd, whilst amongst the vice-presidents are Mr. T. R. Allinson, Mr. W. H. Sullivan, Prof. Mayor, Mr. A. Wynter Blyth, Dr. G. B. Watters, Mr. Charles W. Forward, etc. During 1896 the Vegetarian Cycling Club elected twenty-seven new members, thirteen of these being ladies, and in June of that year a Ladies' Section of the Club was formed at a drawing-room meeting at Mrs. C. L. H. Wallace's house. Miss Munro became Secretary, and Mrs. H. Schultess-Young Captain.*

At the present time the Club has a membership of about ninety, some half of whom are active members, and there is already talk of forming a Vegetarian Cycling Club in the Manchester district.

On Monday, May 29th, 1893, sixteen competitors started upon a walking competition from Berlin to Vienna, and on Sunday evening, June the 4th, the approach of the first competitor was announced at Vienna. This proved to be a young Vegetarian, Otto Peitz, who reached the judge's box at 4.40 p.m. At 5.44 p.m., the second competitor, Arno Elsâsser, arrived, he also being a Vegetarian. *No others appeared until about twenty two hours later,* when, at about three o'clock of June the 5th, Karl Neuhaus passed the post. He was not a Vegetarian, but he expressed the opinion that to eat much flesh on a long walk was a great mistake. The fourth arrival was a Berlin University law student, who turned up at 6.52 on June the 5th, whilst some eight minutes later Fritz Goldbach reached the committee box. An opponent of Vegetarianism, Dr. Heller, a Vienna physician, ate



"SID" NICKELS.
Club Champion, 1897.

* Mrs. Schultess-Young has, I regret to hear, recently resigned.

THE VEGETARIAN CYCLING CLUB.



J. H. Nickels.

(100 miles on Bath Road, 5 hrs. 38 ms.)



J. Parsley.

Present holder (with F. Beaver) of the World's Amateur records one to five miles inclusive. Also holds London to Brighton and back Tricycle record.



H. Sharp (Sub-Captain) and Son.

raw flesh on the journey, but on the second day he began to reconsider the task before him, and he subsequently posted a despatch to the committee announcing his withdrawal from the contest, and went on to Vienna by train. Owing to a breach of one of the rules by Otto Peitz, Elsâsser put in a claim for the gold medal. He had been a strict Vegetarian for over four years, not even using eggs, milk, butter or cheese. For three months previous to the race he had lived exclusively upon fruit, fresh and dried, and nuts. A few days before the start, however, he recommenced the use of bread, fearing that, without it, the strain of the walk might be too great. All that he took during his walk was bread, fruit, water, and, on one or two occasions, a glass of seltzer. His bread (especially made for him) was composed of maize, rye and wheat, in equal proportions, with chopped dates and raisins. He had undergone no regular training at all. Herr Peitz who obtained the second prize, consumed bread and butter and eggs and milk occasionally. He was a compositor by trade, and being poor had to "rough it" somewhat, not being able to pay for a bed during his walk, and he suffered considerably from the cold and damp.

A subsequent competition of a similar kind also resulted in a triumph for the Vegetarian competitors.

A Vegetarian Athletic Amateur Association was formed in London a few years back, but it was not found possible to maintain it in addition to the Vegetarian Cycling Club, and after a season or two it collapsed.

The Vegetarian Rambling Club, however, met with considerably more success, though this was due in a great measure to the energy and enthusiasm of its secretary, Mr. Horace Walden. For several years the Vegetarian Rambling Club was undoubtedly a power for the furtherance of Vegetarian principles, though its work in this direction was achieved by means of social intercouse, rather than by the usual methods of propaganda. It is quite certain, however, that the question of Vegetarianism was introduced to the notice of many people for the first time by means of the Vegetarian Rambling Club's gatherings. These gatherings consisted in the winter of meetings at some centre for the purposes of lectures, concerts, and amateur dramatic entertainments, of visits to various picture galleries and museums, whilst, during the summer months, pleasurable excursions were made on Saturday afternoons to districts accessible from London, and some delightful rambles were indulged in. Finally, Mr. Walden found himself obliged from pressure of work to abandon the secretaryship of the Rambling Club, and no one being available at the time for the work, the club unfortunately came to an end. Amongst other places to which the Rambling Club made an annual visit in conjunction with the Vegetarian Cyclists, was the residence of Mr. A. F. Hills, at Buckhurst Hil, Essex.

A Birmingham journal, *Saturday Night*, for August 11th, 1894, stated:—

"There is no doubt that A. Gandy, of the B.S.C. Life-Saving Team, is the smartest all-round man in Birmingham, and does some very effective work."

And *The Illustrated Sporting and Dramatic News* for November 10th, of the same year, says:—

"A. Gandy joined the Birmingham Swimming Club in 1891, was taught to swim, and at the present time is one of the fastest men of the Club; is also a Vegetarian athlete; has won prizes in cycling and running, and a great measure of the success of the team is due to him."

Mr. Gandy himself states that he was induced to abandon flesh food five years ago through the scientific statements and logical arguments set forth in the Vegetarian Society's literature. He took up swimming as a recreation in the following year, and he attributes the extraordinary success he has met with to his abstinence from flesh meat. He has won prizes, medals and diplomas for 40 yards, 100 yards, 120 yards, 240 yards, ¼-mile, and ½-mile. He adopts no special form of diet for training, believing the ordinary Vegetarian dietary amply sufficient.

The successes of Mr. Jno. Barclay, Joint Secretary of the Scottish V.S.—form a remarkable testimony to the value



Mr. T. H. Schultess-Young.



Mr. S. H. Nickels.

of a Vegetarian diet, and no excuse is needed for embodying the following list of his achievements during the year 1896.

Date.	Club Event.	Distance.	Where Placed.	Start.	Time.
1896	CROSS COUNTRY.				
Jan.	West of Scotland Harriers' Team Race ..	6 Miles	1st	Scratch	
	Whiteinch Harriers' Handicap	7 ,,	1st	,,	
Feb.	West of Scotland Harriers' Handicap ..	8 ,,	1st	,,	
	Whiteinch Harriers' Handicap	8 ,,	1st	,,	
	Whiteinch Harriers' Club Championship	8 ,,	1st	,,	
	Scotch Junior Cross Country Champship	6 ,,	1st for Club, 22nd out of 150 competitors	,,	
	West of Scotland Harriers' Handicap ..	10 ,,	2nd in Handicap, 3rd in race	,, 30 secs.	
	FLAT RACING.				
May 23	Glasgow Merchants' C.C. at Celtic Park, Glasgow	½ Mile	2nd	28 yds.	2 min. 5 sec.
,, 30	S.C.U. and S.A.A.U. Joint Meeting at Hampden Park, Glasgow	½ ,,	3rd	23 ,,	2 ,, 2 ,,
June 2	Paisley Merchants' C.C.	½ ,,	2nd	20 ,,	2 ,, 2 ,,
,, 13	Clydesdale Harriers' at Ibrox Park, Glasgow	½ ,,	2nd	1 ,,	2 ,, 2 ,,
,, 24	Ayr C.C.	1 ,,	1st	65 ,,	4 ,, 29 ,,
,, 27	*S.A.A.U Championship of Scotland* ..	½ ,,	1st	Scratch	2 ,, $3\frac{3}{5}$,,
	do. do. do.	¼ ,,	2nd	,,	$55\frac{1}{5}$,,
July 4	Galston F.C., on Grass	½ ,,	1st	,,	2 ,, 6 ,,
,, 4	do. do. do.	1 ,,	1st	,,	4 ,, 40 ,,
,, 11	Kilmarnock F.C.	¼ ,,	3rd	,,	$51\frac{4}{5}$,,
,, 18	Ayr A.C., on Grass	½ ,,	2nd	,,	2 ,, 7 ,,
,, 20	Clydesdale Harriers' Coast Meeting at Dunoon	2 Miles Steeplechase	2nd	100 yds.	
,, 22	Ayr C.C.	1 Mile	3rd	55 ,,	4 ,, 28 ,,
Aug. 1	Glasgow Rangers F.C.	1 ,,	1st	55 ,,	4 ,, $24\frac{2}{5}$,,
,, 8	Glasgow Celtic F.C.	2 Miles Steeplechase	1st	90 ,,	
,, 15	Patna A.C.	½ Mile	3rd	Scratch	

*** Only at one Sports Meeting has Barclay run without winning a prize, and only once during the season has he been passed by a back-marker.

In the early days of the London Vegetarian Society the inclusion among its platform speakers of several working men engaged at the Thames Iron Works Shipbuilding Company, Blackwall, proved of material assistance in convincing the public of the strength-giving properties of a Vegetarian diet. Some of these men were engaged in the arduous occupation of 'puddling' the molten iron, whilst others were at work upon the steam hammers, and in other ways. In spite, however of the physical strain to which their work subjected them, they travelled to various parts of London evening after evening, and testified to the advantages of their abstinence from flesh food. One of them, Mr. E. Dixon, was a hammerman, and an enthusiastic worker both for temperance and Vegetarianism. So likewise was Mr. T. Mansell, a man of tremendous build; as also his son, Mr. E. Mansell, who has emancipated himself from workshop life, and gone in for fruit farming in Essex. Mr. W. Jeffrey, an electrician, was another of these speakers, a man of remarkable vigour and strong physical build.

The West Ham Vegetarian Society consisted chiefly of these workers, and at some of the meetings a tug-of-war was organized; and, I believe, that although in answer to a challenge issued at the meetings, a superior number of flesh-eaters took part in the struggle on many occasions, in not one single instance did the Vegetarians suffer defeat.

There can be no doubt whatever as to the impression made upon the English public by feats of physical strength performed by Vegetarians, and the various phases of this branch of the question which have been above referred to, have certainly done much to advance interest in this momentous question.

THE VEGETARIAN CYCLING CLUB.



Mr. Henry Light.



Mr. H. E. Bryning.
Vegetarian Cycling Champion of India, 1897.

CHAPTER XV.

The Vegetarian Society—1886 to 1897.



N the year, 1886, the Vegetarian Society lost a useful adherent by the death of William Hoyle. Mr. Hoyle was born in 1831, at Summerseat, near Bury, his parents being exceedingly poor, and although he began life as a factory operative, and had to work as a lad from six o'clock in the morning until six in the evening, his ceaseless energy and thrifty habits resulted in his becoming the head of a large manufacturing business. He worked day and night, and in the space of a comparatively brief life, he achieved the work of half-a-dozen ordinary men. Speaking at a meeting in 1880, he remarked: "It is now thirty-three years since I became a Vegetarian. I was sixteen years of age when I adopted the principal first as an experiment, having read much of the evidence afforded by nations who had abstained from the flesh of animals, and I thought that if such abstinence was good for them, it must be good for every man . . . Every year my conviction has been strengthened. It would have been impossible for me, except by living on a healthy and simple diet, to have done the work I have during the last thirty years. I have endured much toil, both physical and mental, and have had no light load of business anxieties. Those early years were not idly spent. In the mill all day, going to a meeting at night, home at eleven at night, or even at one o'clock in the morning, was then a common day's work. But even Vegetarians cannot defy the laws of nature, and it would be astonishing indeed if hard work and late hours had not told upon my constitution."

A portrait of Mr. Hoyle had already appeared in Chapter V.

At the annual meeting of the Vegetarian Society in 1886, the Rev. James Clark replying to some criticisms of Sir William Roberts, made the following remarks: "There was a very eminent medical man in Manchester, Sir William Roberts, who, he was told had written a book in which he had made some statement adverse to Vegetarianism, and also to total abstinence. What he said in that book about Vegetarianism, was, that there is a tradition in Salford that Vegetarianism may do very well for the first generation, but very badly for the second (laughter). When he heard that statement he at once inquired what Vegetarian family Sir William had been attending in Salford, but with all due diligence he failed to find any. It would appear, therefore, that Dr. Roberts had not given forth this tradition from personal observation, but on the faith of what he had been told. He (Mr. Clark) thought it was impossible there could be tradition of that kind in that Vegetarian colony, and he be ignorant of it, and he declared that so far as he knew, although he had an intimate knowledge of every Vegetarian in Salford, he never heard of it until he was told it was in Dr. Roberts' book."

During 1886, the Vegetarian Society opened a very successful Vegetarian Dining Room at the Liverpool Exhibition, and at the close of this Exhibition on November 8th, there had been served 140,000 Vegetarian meals.

It is interesting to note as a testimony to the activity of London Vegetarians the remark in the *Vegetarian Messenger* for January 1887, that "the most marked success of our cause has been in London."

The Vegetarian Society has been fortunate in securing the active services of several of its members, who happen to have been specially fitted by their training for dealing with particular aspects of the food question. Mr. Axon's literary

abilities have been at the disposal of the Manchester Executive to the fullest extent that the busy life of that gentleman would allow. Mr. Arthur W. Duncan has also been associated with the Vegetarian Society for many years, and has been an active and useful member of the Executive. A Fellow of the Chemical Society, having studied with Professor Fresenius, and long recognised as a conscientious and painstaking worker, Mr. Duncan has given valuable aid to the Vegetarian Society in connection with the Chemistry of Food, and has contributed many useful essays and papers on the subject, many of which have appeared in the pages of the *Vegetarian Messenger* and also in pamphlet form.



MRS. C. L. HUNT WALLACE.

In 1887 the fortieth anniversary of the Vegetarian Society was celebrated at Manchester, and Dr. Paul Förster president of the Vegetarian Society of Germany presided at the evening meeting.

From 1870 to 1885 the Secretary of the Vegetarian Society was the Rev. R. Bailey Walker, who, in addition to his secretarial duties, acted as editor of the *Vegetarian Messenger*, a capacity for which his literary abilities eminently fitted him. His death occurred on May 28th, 1885, and the following appreciative notice appeared in the *Times* newspaper of June the 2nd :—

"The death is announced of the Rev. R. Bailey Walker, who was deeply interested in the popular work of the Church of England in the North. He laboured indefatigably among the masses, and was a strong supporter of co-operation. Mr. Walker was born at Bamber Bridge, near Preston, in 1839. After acting for a time as a schoolmaster, he went to Manchester, where he became secretary of the Free and Open Church Movement, and edited the *Industrial Partnerships Record*. Deceased was also the first editor of the *Co-operative News*. He was a teetotaler, receiving the pledge at the hands of Joseph Livesey, and of recent years he was a strong Vegetarian, acting as secretary of the Vegetarian Society, and editing its monthly magazine, the *Dietetic Reformer*. Mr. Walker read several papers before the British Association, the Social Science Congress, and the Manchester Statistical Society, and he published a number of powerful descriptions of Manchester, including a series of "Sketches of the Coroner's Court." He warmly admired and followed Mr. Ruskin, and was one of the founders of the Ruskin Society. He was ordained at the Manchester Cathedral in December, 1884, and became hon. curate of St. Clement's Church, Longsight. While pursuing his Church work, however, he also continued his efforts for the social and physical elevation of the masses. Mr. Walker died at St. Leonard's-on-Sea, from the effects of a violent cold, which he could not throw off."

The *Preston Chronicle*, in the course of a lengthy article, made the following comment:

"It is curious that with so long a record of public work, he was in youth a weakling, not expected to be reared to manhood, and was refused a policy of insurance by a well-known Life Office."

In the year previous to Mr. Walker's decease, the Executive of the Vegetarian Society had appointed Mr. Joseph Knight firstly as Assistant Secretary, and subsequently as Financial Secretary.

Mr. Joseph Knight became General Secretary of the Vegetarian Society in 1885, and held that post until 1895, when Mr. A. Broadbent, the present able and energetic Secretary, was appointed to the post.

Mr. Broadbent was born at Bugsworth, Derbyshire, in 1867. His attention had been first directed to the subject of Vegetarianism when he was nineteen years of age, when he left his home in the country for a Lancashire town. He

experimented occasionally upon the subject, and finally, some eight years ago, adopted the Vegetarian practice in its entirety. He has been Secretary of the Vegetarian Society for nearly three years, and although quite a young man and comparatively inexperienced, he has, by his earnestness, industry, and belief in Vegetarian principles, overcome many difficulties and won numerous friends. Mr. Broadbent is a son-in-law of Mr. W. Harrison, the genial treasurer of the Vegetarian Society. In addition to his numerous secretarial duties, he has found time to revise some of the literature published by the Vegetarian Society, and has re-issued much of it in a more tasteful and attractive form than hitherto.

A colleague of Mr. Broadbent's — Mr. A. O. Broadley—is another young man of considerable promise in the movement. Mr. Broadley was appointed to the post of lecturer to the Vegetarian Society in the beginning of 1897, and subsequently has been recognized as assistant-preacher to the Rev. James Clark, at Cross Lane Church, Salford.



Mr. Joseph Knight.

During 1887 a memorial was drawn up by the Vegetarian Society for presentation to Her Majesty, Queen Victoria, in which it was incidentally suggested that "the spread of the sanitary truth, supported by science and experience, of Vegetarianism, with all its teaching of a practical law of universal love, may well form a worthy expression of the joy and enthusiasm of a Jubilee year." It was probably not imagined in that *fiftieth* year of Her Majesty's reign that ten years later the Vegetarian Society would be celebrating its fiftieth anniversary concurrently with the Diamond Jubilee of Queen Victoria.

With the following year, Miss Lindsay having asked for a holiday of several months, the *Vegetarian Messenger* was edited by Mr. W. E. A. Axon, whose literary services to the Vegetarian Society had for many years past been inestimable. Mr. Axon is practically a self-made man, having been born in Manchester in 1846, one year before the formation of the Vegetarian Society. He was for some time assistant-librarian at the Manchester Free Libraries, but resigned in order to take up commercial pursuits, a sphere of work which did not prove congenial to him, and which he was glad subsequently to abandon in favour of literature and journalism.

In spite of a particularly busy life, Mr. Axon has found time to do much useful work of a philanthropic character. He became a teetotaler and a Vegetarian when a comparatively young man, and has always been an earnest and ready advocate of these principles, whilst, in addition to this, his name has been intimately associated with many good works for the benefit of his fellow men. Such subjects as "Social Results of Temperance in Blackburn," "Drink Bill of a Great City," "Drink Bill of Salford," "Vegetarianism and the Intellectual Life," "The Story of Ancoats," "The Waste of Human Life in Salford," etc., will be familiar to readers of his work. A collection of verses from his pen has recently been published under the title of "The Ancoats Skylark," and testifies to the versatility of his genius; whilst the fact that in many cases these latter are trans-

lations in metre from other authors in a variety of languages, proves Mr. Axon's capacity as a linguist. Mr. Axon is a member of the Committee of the Manchester and Salford Sanitary Association, and also of the Salford School Board. He was the first hon. secretary of the Manchester Art Museum, and has taken an active part in providing instruction, combined with amusement, on Saturday afternoons for the working classes of Salford. Besides being a vice-president and hon. secretary of the Vegetarian Society, Mr. Axon is a vice-president of the Sunday Society, and the National Sunday League. Mr. Axon's own testimony to Vegetarianism is characteristic. Addressing a meeting in Manchester in 1887 he said:—

"He could not claim to have done any great amount of hand work in his time, but he thought that during the twenty-one years that he had been a Vegetarian he had done as much brain work as had ever fallen to individuals of his constitution and strength; and he could certainly say of it that he did not believe that with the claims upon his time, and his strength of an exacting profession, he could, without the help of Vegetarianism, have given such an amount of labour to public work as he had been able to do in that his native city."

As showing the respect and affection in which Mr. Axon is held by his fellow-workers, a testimonial was presented to him on May 10th, 1888, as a mark of appreciation of his services to the Vegetarian, Temperance, and Educational movements. This testimonial consisted of a handsome mahogany stationery cabinet, and a purse containing the amount of £70 5s.



Mr. W. E. A. Axon.

The Vegetarian Society sustained the loss of several supporters during 1889. These included Mr. T. H. Barker, to whom reference has already been made in chapter VI.; Mr. Thomas Baker, of Wokingham, best known to Vegetarians, perhaps, by his condensation of Sylvester Graham's "Science of Human Life"; Mr. Joseph Bormond, a Temperance lecturer, who was an eloquent advocate of Vegetarianism; Mrs. Dora Bailey Walker, the widow of the former secretary of the Vegetarian Society, etc.

An International Congress of Vegetarians assembled at Cologne on September 16th, of the same year. The representatives of the Vegetarian Society were the Rev. James Clark, and Mr. Alfred Tongue, whilst amongst other English Vegetarians present were Professor Mayor, Professor and Madame André, Rev. G. V. Briscoe, Mr. W. H. Sullivan, Mr. and Mrs. Boult, Mrs. Hawkins, Miss Harding, Mr. Davidson, and Mr. Kibblewhite. The experiences of the English visitors were peculiar, and in some cases amusing, but on the whole the Congress was a great success.

Professor André had been an enthusiastic worker for Vegetarianism and Temperance for some time past, and his death in the following year (1890) was a blow to the movement, especially in Littlehampton, where he had established

a boarding-house on Vegetarian lines. He was known to the public in connection with his "Swiss Alpine Choirs." In the same year Sergeant-Major Slee, who had been a frequent speaker upon Vegetarian platforms, passed away at the age of seventy-nine. His friend, Mr. James Burns, thus described him: "Tall, straight as a ramrod, hair white as snow, his full, yet regular features beaming with a charming combination of manly dignity and love for all, the old gentleman was every inch a soldier. . . . His life had been a martyrdom from a multitude of chronic ailments. Full of aches and pains, he required special stockings and electric belts to hold him together, and rheumatism rendered all motion very painful. He heard of dietetic reform, and took to it gradually, experiencing relief at every stage of advance. He ultimately adopted a very simple regimen of few meals daily, and entirely lost all his distressing symptoms.



MRS. HUMPHREY WARD.

In March, 1890, the Vegetarian Society presented an address to Mr. John Davie, of Dunfermline, on the attainment of his ninetieth year, but, unfortunately, in spite of the vigour which appeared to have characterized Mr. Davie, his death occurred in March of the following year, within a few days of his ninety-first birthday.

The loss of Mr. John Davie was soon followed by the decease of his wife, who, though not a Vegetarian, had considerable sympathy with the movement, and in a great measure maintained the practice of the Vegetarian system after her husband's death.

In the early part of 1893 there was a discussion in the columns of some of the Manchester papers as to the vitality of Vegetarians, and a number of letters from supporters of Vegetarianism and their opponents appeared, containing some interesting details. A resume of this discussion appeared in the *Hygienic Review* for 1893, page 205, vol.i.

On June 25th, 1892, the Shelley Centenary was celebrated by a dinner held at the "Wheatsheaf," Rathbone Place, London, under the presidency of Mr. W. E. A. Axon, there being a large attendance of visitors. The admirable address delivered on this occasion by Mr. Axon was published in the *Vegetarian Messenger* for August 1892; and is included in the eighth volume of the Vegetarian Jubilee Library.

When Mrs. Humphrey Ward issued her novel, "David Grieve," she introduced therein the subject of Vegetarianism, which probably arose from association with some Manchester Vegetarians, a year or two previously. Her reference to the subject was chiefly interesting, as showing the steady growth and permeation of Vegetarian principles.

The International Vegetarian Congress, held at Chicago in 1893, has been referred to in Chapter XIII. The Vegetarian Society sent as delegates, the Rev. James Clark, Mr. Ernest Clark, and Mr. W. E. A. Axon, who left England on the 20th of May, a farewell breakfast being given in their honour. About two months previous, viz. March 23rd, Mr. Clark had suffered a heavy blow by the loss of his wife, who was a sister of Mr. E. Collier, and a life Vegetarian. Mr. Clark had completed thirty-five years of his ministry at Cross Lane Bible Christian Church, in June, 1893, and during that entire period he had taken an active part in educational and social work in the borough of Salford, having been a member and chairman of the Board of Guardians, and a member of the School Board. His work in connection with the Vegetarian Society can scarcely be over-estimated, for he has been one of its staunchest supporters, not only during its periods of prosperity, but also in time of difficulty, and for many years subsequent to the death of Mr. Simpson, which proved such a loss to the Society, he acted in a secretarial and editorial capacity, and his wise counsels and devoted labours have contributed in a very great measure to the success of the Vegetarian Society's work. It was not, therefore, to be wondered at that Mr. Clark's many friends should have wished to signalize the thirty-fifth anniversary of his pastorship in some special manner; and on July 19th a meeting was held at the Woodbine Street Schools, Salford, when Mr. Nathaniel Bradley, J.P., presided, and Mr. Benjamin Armitage (formerly M.P. for Salford), presented, on behalf of Mr. Clark's friends, a testimonial, consisting of a purse containing a cheque for £250.

Early in 1894, the Vegetarian Society lost a useful and active vice-president in Mr. Henry Rickards, who had joined the Society in 1886. Mr. Rickards was a native of Manchester, and acted as organist at the Dr. "Ian Maclaren's" Chapel, and subsequently at All Saint's Church, Longsight Independent Chapel, Didsbury Parish Church, and Platt Chapel. He had become associated with the Unitarian body in 1882, and was an enthusiastic student of spiritualism. His interest in Vegetarianism was keen, and after his death his family received many letters of sympathy from those whom he had aided in obtaining information about Vegetarianism and other subjects.

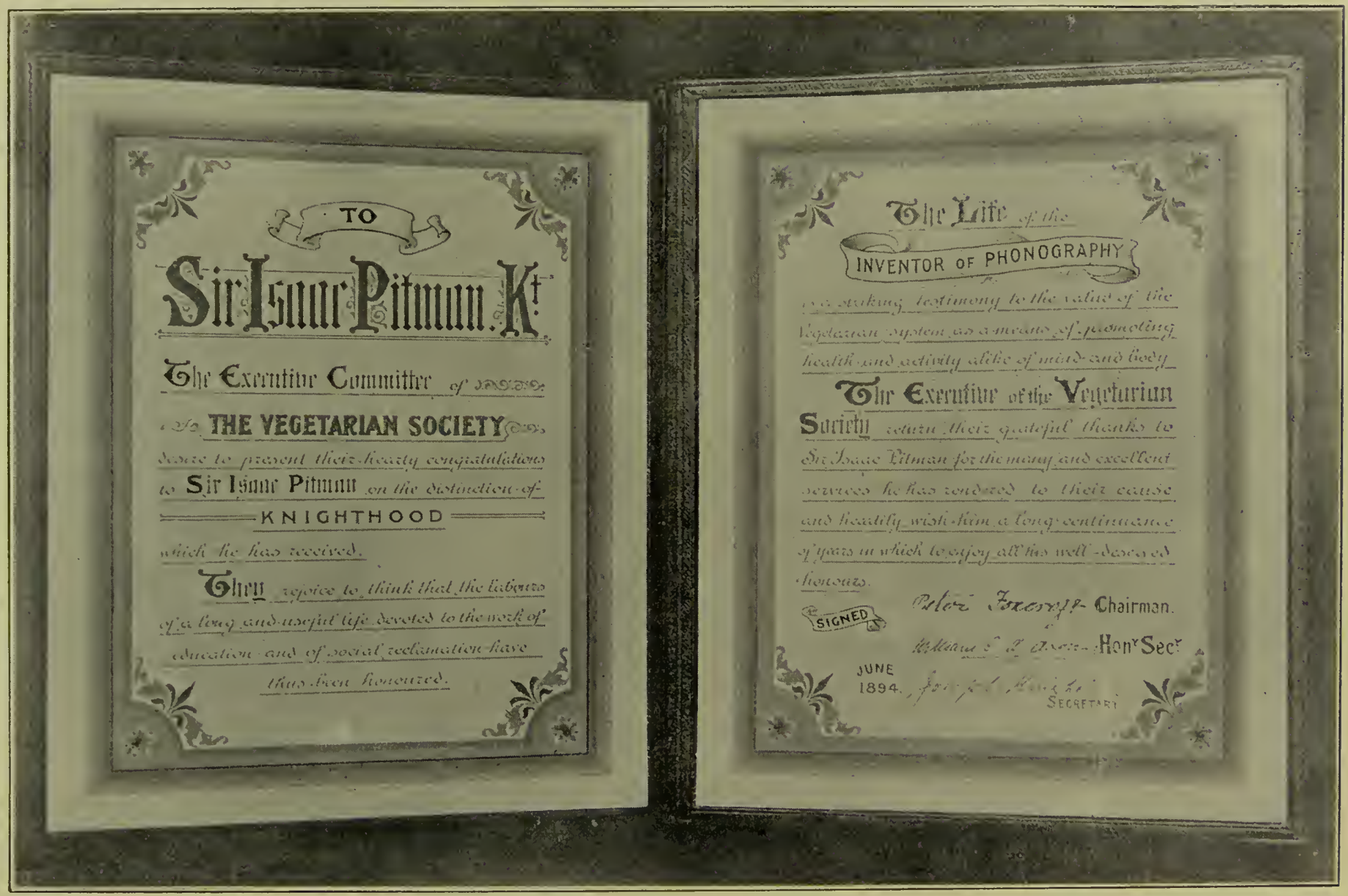
An advertisement in an Essex news-



MR. SIDNEY H. BEARD.

paper offering some lambs and ewes for sale on the condition that they should not be butchered, caused some curious comments in the Press, especially in Mr. Labouchere's organ, *Truth*. The writers seemed entirely unable to appreciate the reasons which could induce the advertiser —who happened to be Mr. Arnold F. Hills—to rear animals for any other purpose than that of eating them, and their comments would have been amusing if they had not been so deplorably stupid.

Sir Isaac Pitman's reply to the testi-



Illuminated Address presented by the Vegetarian Society to the Late Sir Isaac Pitman, June, 1894.

monial which was presented to him by the Vegetarian Society when the honour of Knighthood was conferred upon him was of itself a simple and effective testimony to the benefit he had derived from his Vegetarian practice :—

"Eizak Pitman, tu the Chairman and sekreteris ov the Vejetarian Soseieti.—Jentelmen, I am unabel diuli tu ekspres mei graitful feelingz for yur afekshonet Adres on the okazhon ov mei reseeving the onor ov Neithud, and mei admirashon ov its artistik ekselens.

"Luking bak over the fifti-seven yeerz that I hav devoated tu the konstrukshon and ekstenshon ov a sistem ov shorthand reiting, and tru speling—for which Her Majesti the Kween haz bestod the onor—I must aknolej that mei long-kontiniud helth and pouer ov wil, thaut, and wurk, hav been mainli diu tu the deietetik prinsipelz ov yur Soseieti, which I adopted fifti-siks yeerz ago. Fairwel."



Mrs. F. L. Boult.

Miss Bôcker, the only lady passenger who was saved from the wreck of the ill-fated *Elbe*, went to Osborne by royal command, and received the congratulations of Her Majesty the Queen and the Empress Frederick. An account of her visit has been given in another chapter.

A Women's Vegetarian Union was formed on March 5th, 1895, at Granville House, Arundel Street, Strand, about fifty ladies being present. The idea was due to Madame Veigelè, who was elected president of this society.

It was gratifying to members of the Vegetarian Society to hear that the University of Oxford had conferred the degree of D.C.L. (Honoris Causa) upon their President, the Rev. John E. B. Mayor, Professor of Latin in Cambridge University, an event which took place during 1896.

In November, 1894, the Exeter Vegetarian Society carried out a series of lectures in various parts of Devonshire, including four at Ilfracombe. Mr. Sidney Beard, a resident of that town, was attracted to these lectures, and ultimately adopted Vegetarianism. Subsequently, in discussing the prospects of a more extended crusade upon somewhat higher grounds than Vegetarianism had hitherto been based upon, Mr. Pengelly and Mr. Beard decided upon the revival of the practically defunct Order of the Golden Age, which, as far back as 1881, had had the secretary of the Vegetarian Society, Mr. Bailey Walker, for a Deputy-Provost. The qualification for membership of the revived Order was the practice of Vegetarianism for twelve months previous, whilst Associates were to be abstainers from flesh and fowl. The Order was intended to be a religious brotherhood for promoting social reform, hygienic living, practical Christianity, philanthropic endeavour, and humanitarian sentiment. In January of 1896 the official organ of the Order was first issued under the title of *The Herald of the Golden Age*, and an earnest and vigorous crusade during the last two years has resulted in establishing the Society's influence as a power for good in various parts of the world. Mr. Beard has proved exactly the man for carrying out such a work. His militant enthusiasm, intense earnestness, and unswerving faith are just the qualities

that were needed to make this branch of the movement the success it has proved. A success, be it noted, all the more remarkable inasmuch as the operations of the Society have been directed from a somewhat obscure corner of England, and by a man whose lack of physical stamina had forced him, before adopting Vegetarianism, to abandon business pursuits, and that this success has been achieved in the short space of two years!

One of the most active workers in connexion with the Order has been Mrs. Frances L. Boult, the particular aspects of the question which are brought into special prominence by this organization appealing strongly to her.

Mr. John Malcolm, who had joined the Vegetarian Society at its formation, died at the age of eighty-one on June 16th, 1895. Mr. Malcolm was a staunch believer in hydropathic treatment, and it was his firm belief that hydropathy combined with a Vegetarian diet, would prove so powerful a factor in the treatment of disease as to convince the most sceptical. He was an occasional contributor to the *Vegetarian Messenger*; and was a vice-president of the Vegetarian Society and F.R.C.S. He maintained vigour, both of mind and body, to within a few weeks of his death.



Mr. J. M. Skinner.

In 1894 I suggested to Mr. Hills the amalgamation of the *Vegetarian Review*, which I had founded, and was then editing, with the *Vegetarian Messenger*, and although Mr. Hills at first did not think the amalgamation desirable, on subsequent consideration he modified this view, and overtures were made to the Vegetarian Society to that effect. In the Forty-eighth Annual Report of the Vegetarian Society this matter is referred to, as also Mr. Hills' suggestion that the Vegetarian Society should limit the sphere of its operations, and allow the national work to be done by the Vegetarian Federal Union. Both proposals were declined, but curiously enough the Jubilee year has to record, amongst other events, the resumption of the negotiations for the amalgamation of the two papers, with the result that, in January, 1898, the *Vegetarian Messenger and Review* will appear as one organ, a fact upon which all parties are to be congratulated, especially as a joint editorial committee from London and Manchester will have control, and thus the workers in the north and south of England will be brought more into touch, and unity of policy and of action is likely to be secured in other directions.

At the annual meetings of the Vegetarian Society in October, 1895, the Rev. W. S. Godfrey, of Croydon, made a deep impression by the eloquent and earnest address which he gave, and which marked him as a new and valuable adherent to the cause. Since then Mr. Godfrey has added to his laurels by the publication of two little booklets — "Against Killing Customs," and "Ringing Out and Ringing In."

Some few years back a committee was formed with a view of opening a Hospital on Vegetarian lines, but some differences on the question of management arose between Dr. Allinson and the committee, with the result that a Hygienic Hospital was started by Dr. Allinson on his own responsibility, and has, I believe, been carried on ever since.

A second experiment in this direction has been made by the opening, in 1895, of the Oriolet Vegetarian Hospital at Loughton, Essex, a charmingly-situated

establishment endowed for a period by Mr. Hills. The warden of this institution



MR. AND MRS. ABEL ANDREW.

is Mr. Josiah Oldfield, and the hospital has undoubtedly great possibilities, especially if it can be made self-supporting. In the case of the Oriolet, drug-treatment is, I understand, not excluded altogether, but in the Hygienic Hospital carried on by Dr. Allinson, no drugs of any kind are administered, and the treatment is founded entirely on diet and hygiene.

The death of Mr. Foxcroft, on April 3rd, 1895, was keenly felt by a wide circle of Vegetarian workers. Mr. Foxcroft was seventy-seven years of age when he died, and had been chairman of the Vegetarian Society's Executive for some twenty years. He had joined the society in 1847, and had never failed to attend every annual and semi-annual meeting. Shortly after his death a Memorial Window was placed in the Bible Christian Church at Salford, in recognition of the long and useful services he had rendered both to the church and the Vegetarian Society.

Later in the same year the Rev. W. J. Monk, M.A., died. He was for many years a vice-president of the Vegetarian Society, and was president of the National Food Reform Society at the time of its amalgamation with the Vegetarian Society.

Mr. James Martin Skinner, of the United Kingdom Alliance, has been an active supporter of the Vegetarian Society. Mr. Skinner was born in 1852, and became a total abstainer at eighteen. At the age of twenty-three he joined the Vegetarian Society as an Associate, and became a member in November, 1877. He has often read papers and given addresses on Vegetarianism; and delivered his first address in connection with the Vegetarian Society's anniversary held in 1877. In 1891 he presided at the annual public meeting of the Society.

Mr. Skinner's children, aged seventeen, fifteen, and twelve, respectively, have been brought up as strict Vegetarians, and it is Mr. Skinner's firm belief that the invariable good health he enjoys, and the absence of the common aches and pains from which so many suffer, is to be attributed to his abstinence from animal food.

An occasional writer to the *Vegetarian Messenger* and other Vegetarian publica-



MR. FRED HARRISON.

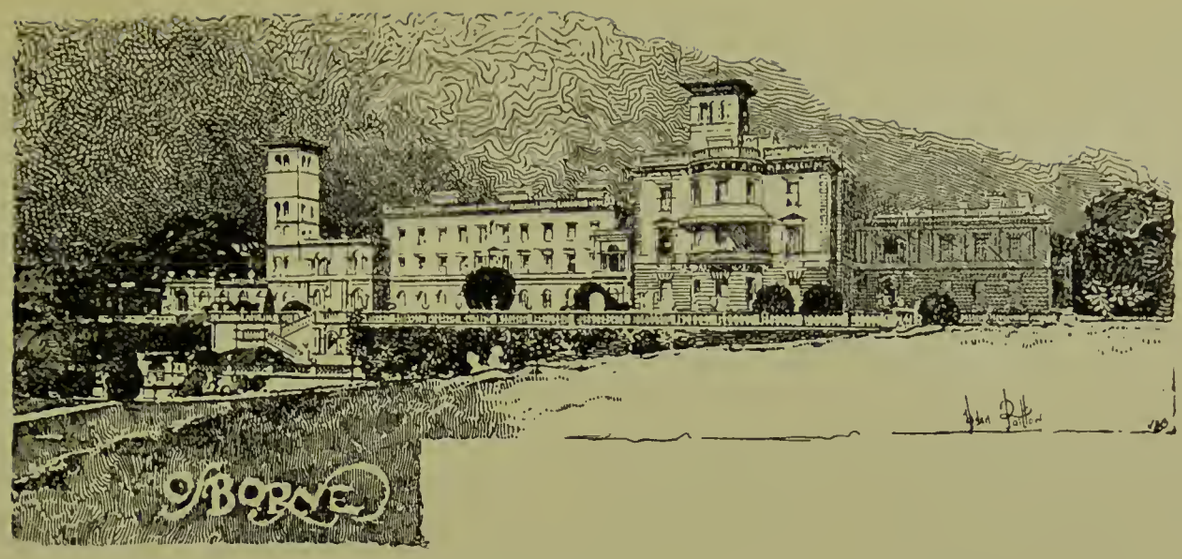
tions was Mr. Abel Andrew, who has been eighteen years a teetotaler, and twelve

years a Vegetarian, and has expressed the wish that he could have been one all the days of his life. For seven years Mr. Andrew was a cripple with rheumatism, and walked with crutches. A Vegetarian diet effected a cure where doctors had failed, and drugs proved unavailing, and abstinence from flesh also cured him of indigestion. Mr. Andrew has travelled in Japan, China, Australia, New Zealand, the United States, etc., and his experience and observations have fully confirmed his belief in the advantages of a Vegetarian diet.

A brother of Mr. William Harrison, Mr. Frederick Harrison, was induced to try a Vegetarian diet on hearing the late Mr. Simpson lecture at Accrington, but his first experiment was only a temporary one, and it was not until 1872, when his attention was again directed to the subject, that he finally adopted a Vegetarian diet. At the time he was a great sufferer from indigestion, but now, after some twenty-five years of a Vegetarian diet, he is free from ailments, a result he attributes to his simple method of life.

The accession of Mr. Joseph Malins to the ranks of Vegetarianism was of considerable importance, for Mr. Malins is well-known throughout the world as the Grand Chief Templar of the Independent Order of Good Templars, and the fact that he has abandoned flesh food is calculated to influence Temperance workers who are in any way sympathetic.





CHAPTER XVI.

A VEGETARIAN'S VISIT TO THE QUEEN.

AND THE THRILLING STORY OF THE LOSS OF THE S.S. "ELBE."



IT is not often that Vegetarians have been entertained by Her Most Gracious Majesty Queen Victoria, and the last occasion, if not the only one, is worth recalling during a year that celebrates the sixtieth anniversary of the Queen's Accession to the Throne and the fiftieth anniversary of the Vegetarian Society's formation. Moreover, the narrative with which this particular event was associated is, in itself, one of the most thrilling that has occurred in connection with travel by sea. These thoughts passed through my mind as I witnessed the Queen last month out for a drive in the Isle of Wight, and, on my return to town, I determined to break the journey in order to personally visit Miss Anna Bôcker at the little Hampshire village in which she is staying, and get from her the full particulars of her memorable adventures. Miss Bôcker became a Vegetarian on January the 8th, 1895, owing to the example and influence of Mr. and Mrs. G. Cosens Prior, with whom she is staying, and who, besides being ardent Vegetarians themselves, have brought up a family of nine children—and remarkably healthy children, too—on a Vegetarian diet.

Mr. Prior is the head of one of the oldest legal firms in Portsmouth, a solicitor for several important trusts, and with a large private practice. He has been an ardent worker on behalf of Temperance for many years past, and has also been President of the Portsmouth Vegetarian Society for a considerable period, having taken up Vegetarianism in 1889 on moral grounds. Mrs. Prior is likewise an enthusiastic Vegetarian, and an admirable example of the efficacy of a Vegetarian diet.

In the early part of the year 1896, Miss Bôcker was returning from a visit to some of her friends in Germany, of which country she is a native. She had taken passage in the *Elbe*, a North German Lloyd steamer bound for New York *via* Southampton. The *Elbe* was a vessel of some 4,500 tons, and was built at Glasgow. and the Captain was highly spoken of as a man of much ability and experience. The steamer had on board 240 passengers, mostly of German extraction, whilst the crew numbered 160, and there were 207 sacks of mails. Of the total complement of 406 souls, only fifteen were saved, amongst whom there was not one saloon passenger or officer. Captain von Gossel remained at his post to the end, and, although the survivors remembered hearing his order to lower the boats, three of the *Elbe's* lifeboats picked up near Lowestoft were not uncovered, from which it is clear that they had not been used, probably owing to lack of time or the panic-stricken

condition of the passengers. The *Elbe* started from Nordenham, and there seemed every prospect of a pleasant and safe passage. As Miss Bôcker had only to remain on board for one night, she decided to partially undress and lie down on the berth in her cabin. She slept undisturbed until five o'clock in the morning, when she awoke and heard a crash, but not being of a nervous temperament, took little notice of it, and remained in her berth. A fellow traveller, Mrs. Saunders, however, hearing shouting and running about overhead, asked her if she would ascertain the cause of it. Directly Miss Bôcker got outside her cabin door she saw the passengers rushing on deck from all directions, and heard the noise of the water pouring into the vessel. She was told to get ready to leave the ship and she quietly returned to her cabin, where she put on a jacket and secured a bag containing her watch and money, besides possessing herself of her dressing gown and assisting Mrs. Saunders to dress. These two ladies then went on deck together, but in the confusion that prevailed Miss Bôcker lost sight of her friend, and never set eyes on her again. She then walked to the aft part of the vessel, and at once realized that it was rapidly settling down. The sea was very rough, and the wind bitterly cold; whilst the sky, though dark, was clear, and the air free from fog. Miss Bôcker was told by one of the officers that the vessel would keep afloat for a considerable time, and several rockets were fired off as signals of distress. Owing to the ropes being frozen hard, the crew had the greatest difficulty in their attempts to lower the boats, and in the meantime the passengers had congregated on the fore part of the ship, that being the portion that stood highest out of the water. Miss Bôcker remained, however, in the aft part, and she believes that to this circumstance she owes her life, as it enabled her to get into a boat which was lowered, though she had scarcely done so when it filled with water and capsized. Several of those who were in the boat tried to get back on board the *Elbe*, but Miss Bôcker was thrown some distance away from the vessel by a heavy wave, and she clung to the capsized boat, managing to keep her head above water until another boat passed near to her, when she caught hold of the oars, and was with considerable difficulty dragged into the boat, stiff with cold, and her clothes saturated with water, having been in the sea for something like ten minutes. Only a few minutes after this occurred, the *Elbe* went down stern foremost, together with the 390 persons on board barely twenty minutes having elapsed between the collision with the *Craithie* and the sinking of the *Elbe*. The accident occurred about forty-seven miles from Lowestoft. Miss Bôcker laid down in the bottom of the boat, into which the sea was constantly washing, it only being kept afloat by baling out the water as fast as it came in. One of her fellow-sufferers stated that, to their repeated inquiries and expressions of sympathy, she replied: "Never mind me, take care of yourselves!" The boat was steered by one of the passengers in quite a seaman-like manner, though the waves were very high, and the sea threatened every moment to engulf the little craft. The men who took the oars rowed as hard as



MISS ANNE BOCKER.
(From a photograph by W. V. Amey, Portsmouth.)

they could, and a shirt was hoisted as a signal, whilst they tried by shouting to attract the attention of any vessel that might be near them. This continued for four or five hours, by which time all were nearly exhausted by fear and fatigue and benumbed with cold. Their plight was indeed becoming pitiable, when to their intense relief they caught sight of a boat in the distance. It took quite half an hour for this craft, which proved to be the fishing smack *Wildflower*, to get within reach of them. Indeed the unfortunate castaways feared at one moment that their last hope of succour was being dashed away, as the *Wildflower* had to put about somewhat in order to reach them, but Captain Wright, of that vessel, waved his hat to encourage them, and finally after considerable difficulty they were able to make a rope fast, which was thrown to them, and about half the occupants were transferred to the *Wildflower*, when the rope broke and after much additional difficulty a second one was attached and the remainder of the exhausted passengers assisted on to the deck of the smack. In the Captain's cabin a good fire, some food, and hot cocoa helped somewhat to restore them, and they were finally landed at Lowestoft at five o'clock in the afternoon, twelve hours from the time that the *Elbe* had gone down. Here they found shelter at the Sailor's Home, whence after a day or two Miss Bôcker was able to accompany the friends, who had hastened to Lowestoft to meet her, to her original destination, Portsmouth.



H.M. The Queen.

The Captain and crew of the *Wildflower* were presented with a sufficient sum to enable them to purchase that boat for themselves, a subscription having been raised in recognition of their services. Replying to a telegram from the German Emperor, Captain Wright said:

"On behalf of myself and my crew I tender you our most heartfelt thanks for your kind inquiries. Whatever we did in rescuing those our dear brothers and sisters, we felt that we had only done our duty as Englishmen, and we regret it was not in our power to have done more. Our calling is a rough one, but rough or smooth we shall always do all we can to rescue any brother sailors or other persons who are in danger, and look upon it as a sacred duty."

Her Majesty the Queen and the Empress Frederick of Germany both sent messages of sympathy to the survivors, and condolence to those whose relatives had perished. Something like a week after Miss Bôcker's arrival at Portsmouth she received, through the Captain of the Royal Yacht "Alberta," an intimation that Her Majesty the Empress Frederick of Germany wished to see her and hear from her personally the details of the disaster.

Accompanied by Mr. and Mrs. Prior, Miss Bôcker crossed the Solent in the "Alberta," and, having landed at Cowes, were conveyed in a carriage sent from the Royal Mews. They reached Osborne before noon and were conducted by one of the Ladies-in-Waiting to an ante-room, from which Miss Bôcker was ushered into the presence of the Empress Frederick, who was unattended and dressed in the deepest mourning. In the interview which took place the Empress Frederick asked a great many questions and desired to know every detail of the sad affair, besides inquiring of Miss Bôcker about her birth and parentage, and prospects in life. Shortly afterwards, the Duke and Duchess of Connaught entered the room, and seemed also to take the deepest interest in Miss Bôcker's narrative. The conversation was carried on in German, and consisted substantially of what has been recounted above.

In the course of the interview one of the royal footmen entered with a message that Her Majesty the Queen

wished to see Miss Bôcker, and she was at once conducted to the Queen's room by a Lady-in-Waiting. The room was quite a small one, and Her Majesty was seated at a table, and habited in black with a widow's cap and black kid gloves. Her reception of Miss Bôcker was most kindly, and she shook hands with her, upon which Miss Bôcker kissed Her Majesty's hand. The interview was quite private, and was, practically, a repetition of the story told to the Empress Frederick. Her Majesty was deeply sympathetic, and inquired about the fellow-passengers who were saved with Miss Bôcker, and finally Miss Bôcker was conducted back to the Empress Frederick, who remarked that she could listen to her narration for a longer period but feared it would tire Miss Bôcker in her present state of health. The Empress Frederick afterwards sent Miss Bôcker a souvenir of her visit, which she now wears.

Mr. Prior was asked by one of the Court Officials if he and the ladies would like luncheon; he promptly replied that he was a Vegetarian, and as a result of this, a special repast was provided, the preparation of which proved clearly enough that, should Her Majesty ever wish to experiment upon a Vegetarian diet,* the cooking difficulty would not cause any trouble. The luncheon included Savoury Omelet, Macaroni Cheese, vegetables, and a variety of delicious fruit. During the course of the repast Miss Bôcker was invited to write her name in Her Majesty's Birthday book, an honour seldom accorded to a civilian, and, after a few words with several of the Court, one of the Royal carriages was again provided and the party of Vegetarians left for Cowes, there to embark on board the "Alberta."

Miss Bôcker was, of course, besieged with interviewers, but in consonance with a command, the details of the interviews between her and the Royal ladies remained untold. I have therefore to thank Miss Bôcker for having placed the above particulars at my disposal, thus enabling me to issue, what I believe to be the fullest and most complete account of these incidents that has yet appeared in print.



* According to the Rev. R. Valpy French, B.C.L., Author of "The History of Toasting," King George III. and his Queen were, notwithstanding the excesses of the time, most abstemious "Exercise, air, and a spare diet—chiefly Vegetarian—were fundamental in the King's idea of health.



HALL AND GALLERY, MONKHAMS, WOODFORD.

The Residence of Mr. Arnold F. Hills.

CHAPTER XVII.

ANNUS MIRABILIS: 1897.

THE past year has, indeed, been a remarkable one in the annals of the Vegetarian movement. The fiftieth Anniversary of the Vegetarian Society was seized upon as a fitting opportunity for rejoicing, not only in the success and stability of that organization, but also in the steady progress of the movement throughout the world.

Larger and more comprehensive programmes of work than had hitherto been ventured upon, were freely discussed, and arrangements were made to carry them through.

On Mr. Oldfield's resignation of the Editorship of the *Vegetarian* in December 1896, Mr. John Ablett was appointed his successor,* and the Vegetarian Society secured the services of Mr. O. A. Broadley as an additional lecturer during the Jubilee year. At one period it looked as if the past year might have been signalized by the election of the President of the Vegetarian Federal Union to the House of Commons, but so fitting an event was postponed by Mr. Hills retiring from the contest in the Walthamstow division, in the interest of the party with which he was associated.

The starting of a Jubilee Fund was one of the earliest ideas in connexion with this wonderful year, and, in the January number of the *Vegetarian Messenger*, a sum of some five hundred pounds was announced; in fact, so freely have donations poured in that, if the Vegetarian Society did not find itself possessed of wealth beyond the dreams of avarice, its Committee had at least the satisfaction of knowing that they would be able to start a second half-century free from debt.

One of the earliest celebrations of the Jubilee year was the holding of a public dinner at the Holborn Restaurant by the London Vegetarian Association. A large number of London Vegetarians attended, and the occasion was in every respect a success.



MR. JOHN ABLETT.

It had been suggested that the Vegetarian Federal Union should take in hand the arrangements for the meetings to be held in Ramsgate,—the birth-place of the movement,—but this idea was abandoned and Mr. William Harrison, the Treasurer of the Vegetarian Society, journeyed into Kent, and expended a considerable amount of energy in making arrangements for the meetings of the Vegetarian Society in the above-named town.

One desirable feature of the year has been the entire freedom from any kind of hitch or unpleasantness, even such as might have been brought about by adverse meteorological conditions. The beginning of June is not the safest time of the year to visit the seaside, but, from Saturday, May 29th, until Wednesday, June 2nd,—the period covered by the Ramsgate meetings,—that popular little town was favoured with most charming weather. Vegetarian sermons were preached on the Sunday (May 30th), and, on the Monday,

* Mr. Ablett resigned the editorship of the *Vegetarian* in December, 1897, and Mr. E. H. Begbie takes his place in January 1898.



MR. ARNOLD FRANK HILLS.



MONKHAMS: FROM THE GROUNDS.

those Vegetarians who were staying at Ramsgate, visited Northwood Villa, where the Vegetarian Society was founded in 1847 ; and Mr. Henry Pitman, who had been present at the meeting held fifty years previously, was able to give the assembled visitors the benefit of a few brief reminiscences. On the Tuesday an afternoon Conference took place, and a paper was read by Mr. W. E. A. Axon, dealing with the history of the Vegetarian Society, whilst addresses were given by Mr. C. W. Forward, Rev. James Clark, Alfred Tongue, Mr. J. M. Skinner and Mr. Axon.

A fortnight later another series of Jubilee Meetings was held at Burslem, and although these were not attended by so many Vegetarian representatives as the Ramsgate meeting, they were passed off very successfully.

In spite of the elements of rejoicing which the Jubilee Year has furnished, it has not been without its touch of sadness inasmuch as there has to be recorded the loss of several workers who have done



VEGETARIAN DINNER AT THE HOLBORN RESTAURANT, MAY 27TH.

Mr. A. F. Hills, Professor Mayor, Mr. J. Skinner, Mr. T. A. Hanson, etc., etc. A banquet followed at the Victoria Temperance Hotel, and was carried out very successfully, whilst the evening was occupied by a public meeting, at which Professor Mayor presided, and speeches were delivered by Mr. W. Harrison, Mrs. Boult, Mr Joseph Wilson, Mr. Samuel Saunders, Mr. A. F. Hills, Mrs. A. Mc Douall, Major T. W. Richardson, Mr. Henry Pitman, Mr. T. A. Hanson, Mr. yeoman service for the cause. On the 22nd of January, Sir Isaac Pitman, the inventor of Phonography, passed away in his eighty-fifth year, having been a Vegetarian for almost sixty years.

Early in the year, too, Dr. Peter Andries, one of the most active and learned of German Vegetarians died. He had been a Vegetarian for some ten years, and had contributed many valuable works to our literature. Although a strict abstainer from flesh food, he was a heavy smoker

and drank beer regularly.* His death occurred at the age of fifty-nine. On February 5th, Mr. James Parrott of South Shore, Blackpool, died in his ninety-fourth year, having been a Vegetarian for nearly fifty years. Mr. Parrott had been in the habit of attending daily at his place of business in Salford until he was over eighty-eight years of age, although this entailed a railway journey of over one hundred miles. He retained his health and activity up to within a very short time of his death, and besides being a Vegetarian was a teetotaler and non-smoker.

On the 13th of February, Mr. William Harrison, of Scarborough, died at the advanced age of ninety-two. Mr. Harrison was the oldest working printer in England, having kept to his work until after his eighty-sixth birthday.

Dr. Bonnejoy, a staunch advocate of Vegetarianism in France, died at Chars. His best known work, a volume of some 350 pages, was entitled "Le Vegetarisme et le Regime Vegetarien Rationnel Dogmatisme histoire Pratique."

Mr. Edward Hare, C.S.I., a vice-president of the Vegetarian Society, died on February 13th. He was born on April 26th, 1812, and was therefore in his eighty-fifth year. Some thirty years ago, Mr. Hare wrote a life of Dr. William Lambe, which was issued by the Vegetarian Society, and having been for some time out of print, was revised and re-issued in Volume II., of the Vegetarian Jubilee Library. (Ideal Publishing Union.)

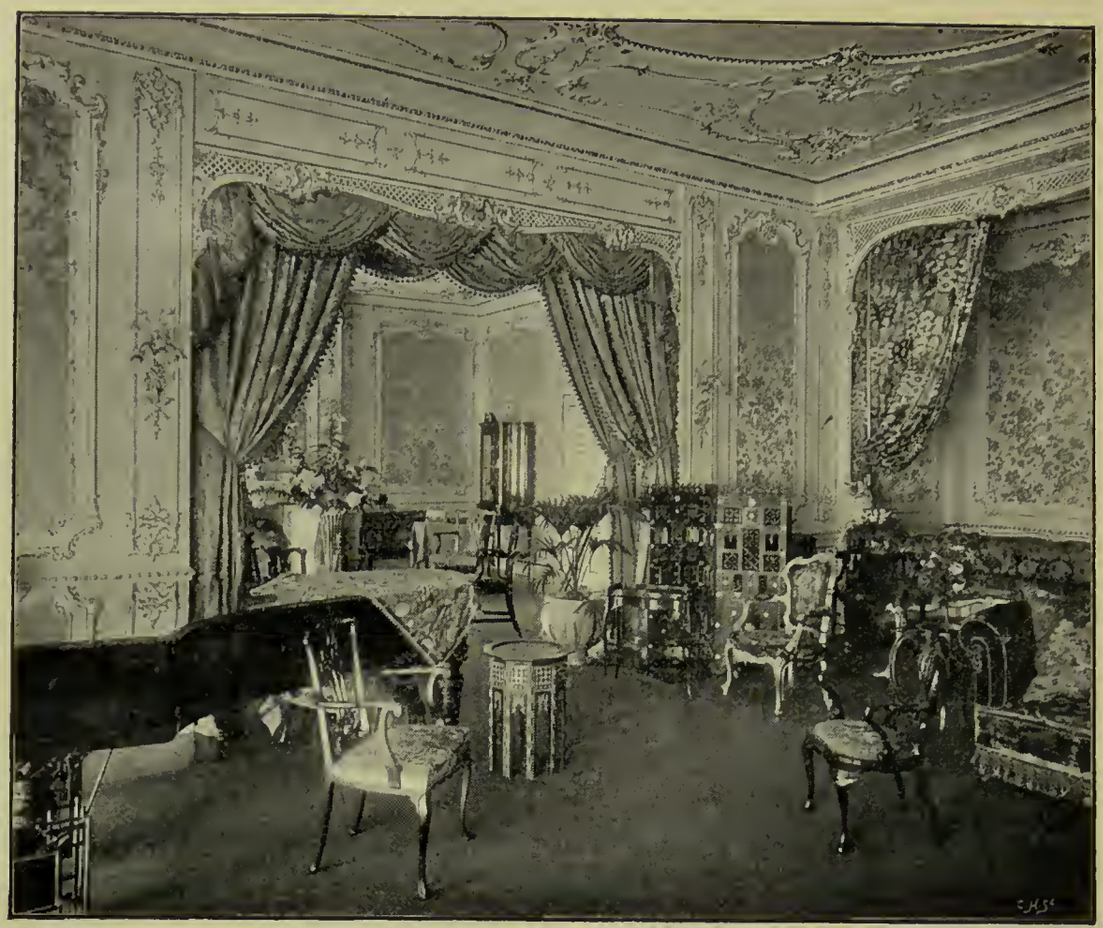
On March 4th, Mr. Henry Slatter, of Tunbridge Wells, died at the age of seventy-seven, having been a Vegetarian for thirty years. Mr. Slatter was a disciple of Robert Owen, and a firm believer in Vegetarian principles.

The death of Mrs. S. A. Birtwell, of Accrington, in February, was a loss that could not easily be replaced. Mrs. Birtwell was the sister of Mr. William Harrison, the present treasurer of the Vegetarian Society, and much of her time and energy was devoted to the advancement of vegetarian principles. She was instrumental in winning many converts,



Mr. Charles W. Forward.
(From a Photograph taken December, 1897.

* This has been denied since the statement was first made in the *Vegetarian Messenger*.



MONKHAMS.—THE DRAWING ROOM.



MONKHAMS.—THE DINING ROOM.

amongst whom may be mentioned Mr. Alfred Broadbent and Mr. A. O. Broadley.

Later in the year, on October the 4th, Professor Francis W. Newman died at the advanced age of ninety-two. His association with the Vegetarian Society, of which he was president, from 1873 to 1884, has been already referred to. The work that he did for the Vegetarian Cause is gratefully and affectionately acknowledged in a notice which appeared in the *Vegetarian Messenger* for November of the present year (1897).



THE LATE MR. JAMES PARROTT.

Another vice-president and most useful worker for the Vegetarian Society was Mr. Edmund J. Baillie, whose somewhat sudden death on October 18th, the very day on which he was to have taken part in the fiftieth anniversary of the Society, came as a shock to all who knew him. Mr. Baillie was born in 1851, and joined the Vegetarian Society in 1878. Physically, he was a man of enormous bulk, and was always ready to enjoy a joke, even at his own expense. He was a great admirer of John Ruskin's writings, and an earnest advocate of intelligent fruit culture. At the age of seventy-three, Mr. Edward Maitland died at Tonbridge on October 2nd. Mr. Edward Maitland joined the Vegetarian Society some sixteen years previously, and his name was well-known as a collaborator with Mrs. Anna Kingsford, a life of whom from Mr. Maitland's pen has created some little controversy, and —amongst those who were only slightly acquainted with Mrs. Kingsford—considerable dissatisfaction.

It will be seen that during the past year—in other respects a year of rejoicing—death has been busy in our ranks, and many of those whose presence and words have been familiar to Vegetarians for so long, have passed from amongst us.

During September, a Vegetarian Congress was held in London, opening on 13th, with a meeting at the Memorial Hall, at which Mr. Hills, in the capacity of President of the Congress, delivered a most admirable address, which was considered one of his very best efforts in this direction. Many excellent papers were read and discussed at the various sittings, and a well-arranged Exhibition of Vegetarian foods and other specialities, etc., was opened in the Library of the Memorial Hall. On the 15th, several hundred Vegetarian friends availed themselves of

the kind invitation of Mr. Hills to visit him at Monkhams, Woodford Green, and a pleasant afternoon and evening were spent there, the proceedings winding up with a display of the illuminated fountains.

On the following day the Crystal Palace, Sydenham, formed the field of operation, a banquet being held in the afternoon, and a crowded public meeting organised in the theatre during the evening. It was the occasion of Brock's Benefit, and wound up appropriately enough with a magnificent display of fireworks.

The series of meetings ended, thanks to the kindly thought of Mrs. A. McDouall with a charming *réunion* at the Central Vegetarian Restaurant, on the Friday evening, and a goodly muster of visitors combined with the best of entertainment, intellectual and physical, helped to make this final meeting of the Congress one of the pleasantest of all.

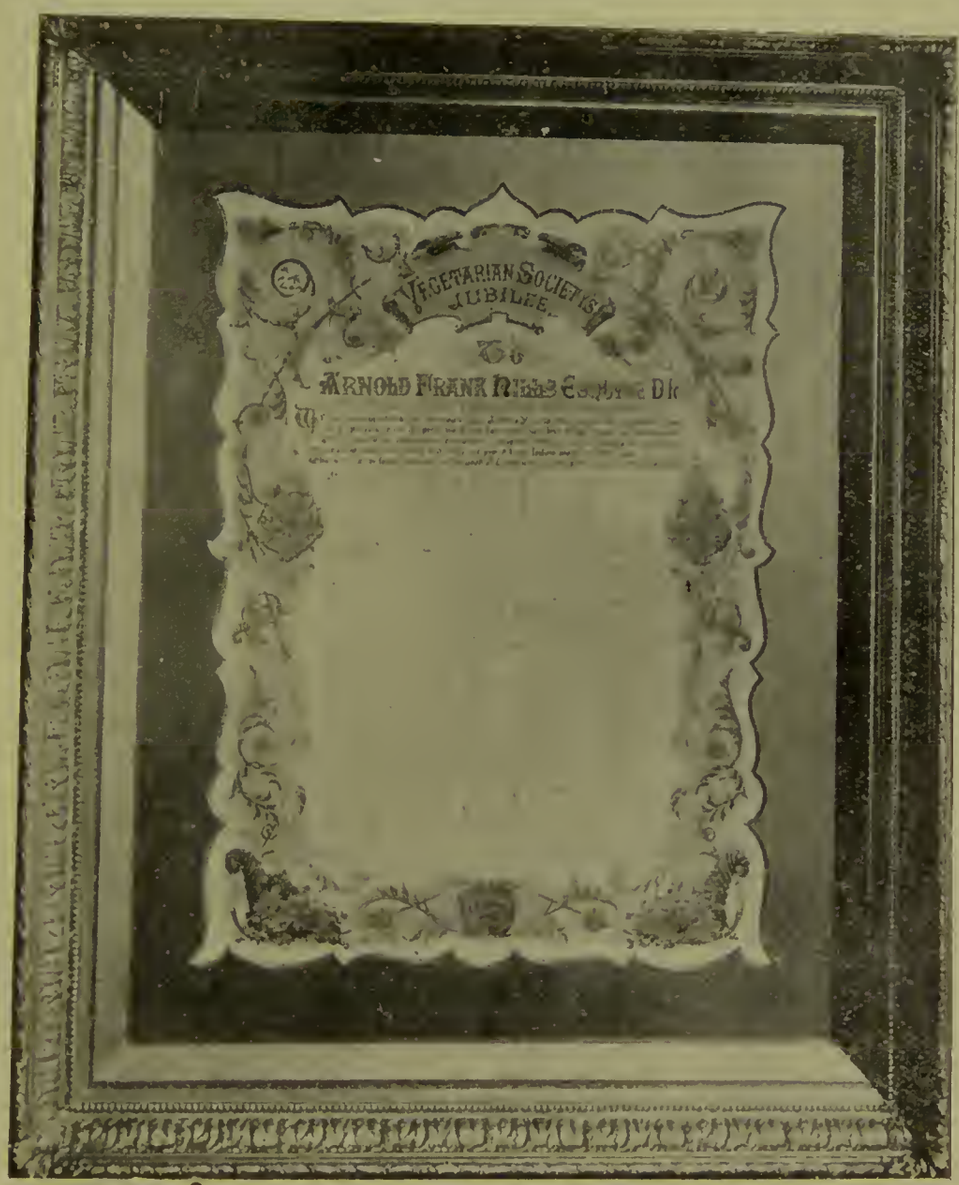


THE LATE MRS. S. A. BIRTWELL.

The great event of the year was, of course, the fiftieth annual meeting of the Vegetarian Society, which was held in Manchester on October 18th. The occasion was, indeed, an auspicious one, and attracted a large number of visitors from all parts. The report of the Vegetarian Society for the past year was one of the most hopeful that had yet been issued and it was satisfactory to know that, thanks to the special Jubilee fund, a sum of £620 was realised for the furtherance of the work, whilst the receipts from sales of goods and publications increased by £123 10s. 4d. and the total income rose from £1,350 to £1,719. Even Manchester, which, rightly or wrongly, has somehow got the reputation of perennial wet weather, wore its brightest aspect on October 18th, and each of the three meetings had a record attendance, the business meeting in the afternoon being more than full, and the evening meeting in the Central Hall attracting between seven and eight hundred people.

Amongst those present in addition to the Manchester Vegetarians, were the following:—London:—Mr. A. F. Hills, Mr. C. W. Forward, Mr. T. A. Hanson, Mr. T. W. Richardson, Mrs. F. L. Boult, Miss May Yates; Ilfracombe:—Mr. Sydney Beard; Oswestry:—Mr. and Mrs. Owen; Liverpool:—Rev. F. W. C. Bruce, and Mr. W. H. Chapman; Birmingham:—Rev. J. C. Street; Kingston:—Mr. G. W. Smith; Dundee:—Mr. Bell; Belfast: Mr. R. Semple; Cambridge:—Professor Mayor.

The occasion was one of congratulation on all sides to the Manchester Society upon the attainment of its Jubilee year, and a high note was sounded by the address of Mrs. Annie Besant, who occupied the chair at the evening meeting. The tone of her speech followed by subsequent speakers, the noticeable feature of the meeting being the fact that whereas in former years the subject of Vegetarianism has been discussed upon scientific, economic, personal, humane, and other grounds, it was dealt with at the Jubilee meeting upon the basis of its intrinsic truth. This principle was well summed up by the Rev. J. C. Street, who remarked that he had thought the question out and came to the conclusion that nothing could justify the continued taking of life to preserve his own life. He did not know *then*, and did not care whether his health would suffer; that was not his business, his business was to do what was right. Neither did he know or care whether he would be rewarded for taking that step. He had never been cowardly enough to do a thing merely to get a reward. He considered that that was the course of life he ought to take—to give up the use of anything which necessitated suffering and death to his fellow creatures, who had as much right to live as himself. . . . He sought no reward, and yet, somehow, in the way of duty and in the way of love to God, reward came. . . .



Testimonial to Mr. A. F. Hills.

In no sense had his strength diminished, or his mind lost its clearness, or his spiritual nature been injured; but in all directions of his life he had been a substantial gainer; and he had learned the lesson that he who does right and obeys conscience, enters into the supremest joy.

Not the least pleasant incident of the afternoon meeting was the presentation of a handsomely illuminated testimonial to Mr. Arnold Frank Hills in recognition of the great work he had done for the advancement of Vegetarianism. The testimonial contained some 400 names, and evidently came quite as a surprise to the recipient, who acknowledged it in a speech equally full of genuine feeling with that just previously made by the Rev. James Clark in performing the pleasing duty of presenting the testimonial to Mr. Hills.

As I write the year is rapidly drawing to a close, and there is little to note of an historical character subsequent to the October meetings at Manchester. Mr. Oldfield succeeded in obtaining the degrees of M.R.C.S., L.R.C.P., and he signalized the event by inviting a few friends to a well-arranged dinner at the Holborn Restaurant on November 5th, when speeches were made by Mr. Hills, Mrs. Boult, Mr. Forward, Mrs. McDouall, Miss Yates, etc., and a thoughtful address delivered by Mr. Oldfield himself.

The union of the *Vegetarian Messenger* and the *Vegetarian Review* is arranged finally, and the new magazine comes out in its new form in January, 1898, the editor being Mr. E. Axon, and the editorial committee being composed of representatives from London and Manchester.



THE BATTLE CREEK (MICHICAN) SANATARIUM.

DR. J. H. Kellogg's Sanatarium is the leading establishment in the United States, not only for hygienic treatment, but also for hospital operations, and is conducted almost entirely on Vegetarian lines. The *National Popular Review*, in a highly appreciative article, remarked, " Perhaps there is no institution in the world that makes such a study of the foods by which its patients are to be nourished."

The Sanatarium is remarkably well appointed, possessing every possible appliance necessary for the various methods of treatment and diagnosis, including the examination of the blood and the analysis of the fluids of the stomach and other vital organs.

The Battle Creek Sanatarium was legally incorporated on April 9th, 1867. It commenced in a comparatively small way, a two-story building—the family residence of Judge Graves, now known as the Annex—being then the main building. Besides this there were two or three small cottages occupied by twenty patients, and twelve helpers. At the present time the Institution consists of twenty-five buildings, and more than a thousand people, whilst besides the establishment at Battle Creek, twelve Sanatariums have been established,—six in the United States, and six in other countries; employing altogether from twelve to fifteen-hundred persons. There are also between thirty and forty medical missions and dispensaries, in which the same principles are carried out, and several journals are issued for the express purpose of advancing these principles.

The Sanatariums are located as follows:—Battle Creek, Mich.; St. Helena, Cal.; Chicago, Ill.; College View (Lincoln), Neb.; Portland, Ore.; Boulder, Colo.; Basle, Switzerland; Guadalajara, Mexico; Cape Town, South Africa; Apia, Samoa; Honolulu, Hawaiian Islands; and Sydney, N.S.W., Australia.

Arrangements are being made for the opening of Sanatariums in Denmark, New Zealand, Melbourne, Victoria, and Calcutta; whilst medical missions are located in Chicago, Guadalajara, and Ameca, Mexico; Apia, Samoa; Buluwayo, Matabeleland; Trinidad; Raratonga, Cook Islands; and Calcutta.



DR. J. H. KELLOGG.

The President of the American Medical Missionary College is Dr. John H. Kellogg, and he is supported by a capable staff comprising both men and women. Owing to the necessities of the American law, which requires that any incorporation shall exist not longer than thirty years, it has become necessary to arrange for the formation of a new association to take over and carry on the work of the Battle Creek Sanatarium.

C. W. F.

INDEX TO CONTENTS.

ABERNETHY, Dr. John, on Dr. Lambe's regimen, 8
Ablett, J., Editor of the *Vegetarian*, 178
" Alanus," Dr., 84
Alcott, Dr. W., on Pulmonary Consumption, 42
Alcott, Dr. W., Death of, 49
Alcott, Rev. W. P., of America, 49
Allinson, T. R., 79, 80, 170
André, Prof., Death of, 165
Andrew, Abel, 171
Andries, Dr. P., Death of, 180
" Associates," Controversy respecting, 73
" At Home " Company, 132
Athletic Association, Vegetarian Amateur, 158
Authors, Eminent, advocating humane dietary, 2
Auxiliary London, Secession of, 111

BAILEY WALKER, R., Sketch of, 163
Baillie, E. J., Death of, 183
Baker, Thos., 93, 165
Baltzer, Eduard, of Germany, 49
Banquet of Horseflesh in London, 59
Barclay, John, Vegetarian Athlete, 158, 159
Barker, T. H., 44, 165
Beef-tea, Opinions of Dr. Druitt, Dr. Milner Fothergill, *British Medical Journal*, Prof. Bartholow, and Dr. J. H. Kellogg, 68
Beef-tea, Baron Liebig on, 71
Bell, Ernest, M.A., 46, 62, 135
Beurle, W. L., 62
Bible Christians of Salford, 76
Birtwell, Mrs. S. A., Death of, 181
Boarding House, The oldest Vegetarian, 31
Bocker, Miss Anne, and the *Elbe*, 169, 173
Bonnejoy, Dr., Death of, 181
Books, Notable, 93
Booth, " General," and the Vegetarian Society, 119
Booth, Mrs. Bramwell, as a Vegetarian, 119
Bormond, Joseph, Death of, 165
Boult, Mrs. F. L., 164, 170
Braby, Alfred, 77
Broadbent, A., Secretary of Vegetarian Society, 163
Broadley, A. O., 164, 178
Brotherton, Joseph, M.P., 23, 28, 29, 35, 36, 39, 68
Burns, James, 51, 132
Butchers, 1,200, meet at Spurgeon's Tabernacle, 63

CATTLE, Petition against Importation of, 122
Cattle shipment, Cruelties connected with, 69
Cattleship Disasters and Losses, 120
Chicago, Vegetarian Congress at, in 1893, 167
Christian Leaders, Some of the Early—Practical Vegetarians, 2
Church, The, and Vegetarianism, 116
Clark, Rev. James, of Salford, 37, 59, 74, 167
Clark, Rev. James, 13
Clark, Mrs., Death of, 167
Clubb, Rev. H. S., His Life and Work, 57
Coates, Geo., At Formation of Vegetarian Society, 25
Collier, Edwin, 59, 74
Collyns, Rev. C. H., 84
Cologne Vegetarian Congress, 165
Cookery Book, First Vegetarian, 15, 35
Cornaro's Abstemiousness, 2
Cornwall, Important Meetings at, (1850), 34
Couchman, William, 56
Cowherd, Rev. William, 7, 13
Cycling Club, Vegetarian, 152, 154
Cycling Club, Vegetarian (Ladies), 156

DANIELITES, Order of, 77
Davie, John, of Dunfermline, 35, 62, 74, 166
Davie, Mrs., Death of, 166
Densmore, Dr. E., 85, 93
Dishes, Special Vegetarian, at London Café, 77
Doremus, F. P., 78, 97, 142
Dornbusch, George, 32, 43, 71
Duncan, A. W., 163

Elbe, Loss of the s.s., 174
Essays, Prizes offered for Vegetarian, 39
Evans, Elder F., of New Lebanon, 52
Exeter Vegetarian Society, 169
Exeter Hall, Speech by Dr. Nichols at, 46
Exhibition, International Health, 97, 99
Exhibition, Liverpool, Restaurant at, 162

FARRAR, Dean, on Vegetarianism, 117
Fischer, A. J. L., 80
Flesh-food, Increased Consumption in England of, 5
Forster, Dr. P., at Manchester, 163
Forward, Charles W., 46, 91, 180, 184
Foxcroft, Peter, 39, 74, 171
Frazer, Daniel, 52

GAMMAGE, R. G., 39
Gandy, A., Vegetarian Swimming Champion, 158
Garibaldi, General, A Vegetarian, 58
Garrison, Wm. Lloyd, on Vegetarianism, 52
Gaskill, James, 2, 8, 72
Glendinning, A., Vegetarian Restaurant Proprietor, 103
Godfrey, W. S., 170
Gordon, J. M., 132
Graham, Sylvester, 15
Greeks, Professor Mahaffy on Diet of, 4
Greeley, Horace, 69
Groom-Napier, Charles, 66, 76, 77
" Gübler," Prof., on Atheromatous Degeneration, 83

HANNEN, Lord, a Vegetarian, 112, 114
Hanson, T. Anderson, 109
Hare, Edward, Death of, 181
Harrison, William (of Manchester), 97, 178
Harrison, Mrs. (of Manchester), 99
Harrison, Fred., 172
Harrison, William (of Scarborough), 181
Harvey, Alderman W., President of Vegetarian Society, 4
Haughton, James, J.P., President of Vegetarian Society, 70, 73
H M. the Queen and Miss Bôcker, 175
Hills, Arnold F., President of Vegetarian Federal Union, 91, 110, 111, 186
Holbrook, Dr. M. L., 64, 75
Horse-flesh as Human Food, 59, 61
Horsell, William, 28, 29
Hospital, First Vegetarian, in this country, 20
Hospital, Hygienic, 170
Hospital, " Oriolet," 170
Howard, John, a Vegetarian, 3
Hoyle, William, 35, 59, 162

INDIAN Mutiny, and Native Dietetic Habits, 40
Indian Mutiny, Sir Colin Campbell's Rules of Diet, 42
Innes, F. P., 84

JACKSON, Dr. J. C. (of Dansville) on Vegetarianism and the Drink Crave, 66
Journals, early quasi-Vegetarian, 18
Vegetarian Messenger first issued, 33, 74
The Vegetarian Advocate and *Punch*, 31
Herald of Health started, 45
Vegetarische Rundschau founded, 49
Dietetic Reformer, 51, 74, 75, 78, New York Tribune
New York Tribune on Physico-Moral effects of flesh-eating, 63
Western Morning News on influence of Slaughter-houses, 64
Surrey Comet quoted, 72
The Times, 16, 79
Weekly Times and Echo, 80
Food Reform Magazine, 82
British Medical Journal re Arterial Degeneration, 83
Nineteenth Century and Sir H. Thompson's Article, 86
Modern Thought, Dr. B. W. Richardson quoted from, 86
The Vegetarian first issued, 91
The Hygienic Review, 91
The Vegetarian Review, 91
The Herald of the Golden Age, 93
Foreign Vegetarian Periodicals, 93
Journals, List of Vegetarian, 90
Jubilee Congress in London, 183
Jubilee Fund, 178
Jubilee Meetings at Ramsgate, 180
Jubilee Meetings at Burslem, 180
Jubilee Meetings at Manchester, 184

KENDALL, Rev. Charles, 85
Kingsford, Dr. Anna, 122, 123
Knight, Joseph, 163

LAMBE, Dr. William, and his Diet, 7
Lane, Rev. Charles, 39, 72
Lawson, William, 51
League, The Humanitarian, 135
League, Bread Reform, 82, 83
League, Bread and Food Reform, 83
Lees, Dr. F. R., 39, 64
Library, The "Vegetarian Jubilee," 95
Liebig, Baron Justus von, 71
Light, Henry, 154
Literature, Vegetarian, 89, 93
Literature, Early Nineteenth Century Vegetarian, 90
Liverpool Exhibition, Vegetarian Restaurant at, 162
Livesey, Joseph, on Flesh Eating and Intemperance, 65
London Food Reform Society, 78, 79
London Vegetarian Society, 111, 112
Longevity, A Centenarian's Rules for, 87
Longford Union, Vegetarian Diet at, 51

MACGREGOR "Rob Roy," on Cruelties of Cattle Trade, 69
Maitland, Edward, M.A., 122, 183
Malcolm, Dr. J., Death of, 170
Malins, Joseph, 172
Manning, Cardinal, His Abstemiousness, 68
Manning, W. S., 110
Map of London showing Vegetarian Restaurants, 102
Meals, Vegetarian, to London Poor, 101
Metcalfe, Rev. William, 13, 15
Milner, Mr., Speech at Formation of Vegetarian Society, 24
Monk, Rev. W. J., 79, 81, 82, 117, 171
Morley, Samuel, on 6d. Vegetarian Dinners, 101
Mowatt, James A., 72

NATIONAL Food Reform Society, 80, 108
Newcombe, C. P., 43
Newman, Prof. F. W., 47, 62, 73, 75, 76, 77, 183
Newspapers and Magazines referred to and quoted :—
British Medical Journal 1872, 68
" " " 1878, 83
Daily Telegraph, 61, 112
Daily News, 63, 120
Freeman's Journal 1876, 72
Food Reform Magazine, 82
Gentleman's Magazine, 7
Graphic 1874, 62
Health 1894, 68
Herald of Health, 69
La Semaine Française, 84
Land and Water 1868, 59
Leeds Mercury 1857, 40
London News, Illustrated 1857, 40
Manchester Guardian, 35, 85, 127
Manchester City News 1859, 44
Medical Journal 1811, 8
Morning Star 1868, 52
Modern Thought, 86
New York Tribune, 63
New Review 1892, 130
Nineteenth Century, 85
Pall Mall Gazette 1887, 117
Preston Chronicle 1874, 65
Punch, 31
St. James' Gazette, 120
Truth-Tester 1846, 16
The Times 1878, 80
The World, 123
Vegetarian Advocate 1850, 32
Vegetarian Messenger, 33, 39, 43, 47
Western Morning News 1876, 64
Weekly Times and Echo, 80
Westminster Gazette, 114

O'CALLAGHAN, R. E., 148
Oldham, William, 39
Order of the Golden Age, 93, 169
Osborne, A Vegetarian Luncheon at, 176
Osborn, Henry J., 93
Oswald, John, 7
Ovid, on Pythagorean Doctrines, 1

PAGET, Lady Augusta, on Vegetarianism, 114
Parrott, James, Death of, 181
Periodicals, List of Vegetarian, 90
Phillips, Sir Richard, and his Sixteen Reasons, 3, 8, 9
Pioneers, Vegetarian, at end of XVIIIth Century, 6
Pitman, Henry, 180
Pitman, Sir Isaac, a Vegetarian, 33, 62, 169
Plimsoll, Samuel, M.P., and Cattle-ships, 119
Plutarch, A Vegetarian, 2
Pollock, Judge, on Animal Food and Long Life, 43
Pope, Alexander, and his Views on Diet, 2, 8
Prior, Mr. and Mrs. G. C., 173
Punch and its Criticisms, 31
Pythagoras, and his Teachings, 1

RAMBLING Club, Vegetarian, 158
Ramsgate, Vegetarian Society formed at, 22
Ramsgate, Jubilee Meetings at, 180
Reid, Robert, Vegetarian Restaurant Proprietor, 103
Restaurant, Vegetarian, in Manchester, 101
Restaurant in Germany, 49
Restaurants, Vegetarian, in London, etc., 101, 106

Richardson, E. W., 99
Richardson, The late Dr. B. W., 83, 85, 86
Richardson, Thomas W., 77
Ritson, Joseph, and His Work, 8
Roberts, Sir W., Replied to, 162
Romans, Common Fare of Ancient, 4

Salisbury, Dr., and Beef and Hot Water Cure, 93
Salsbury, James, 46
Salt, Henry S., 135
Salvation Army and Vegetarianism, 117, 119
Sanitarium, Dr. Kellogg's, 187
Schaafhausen, Prof. H., quoted *re* Cannibalism, 63
Scholefield, Rev. J., 24
Schools, Vegetarian in Surrey and Essex, 16, 43
Seefeld, Alfred von, 59
Sen, Baboo Keshub Chunder, Visits England, 71
Seneca's Views on Diet, 1
Shakers of New Lebanon, 52
Sheldrick, R., 77
Shelley Centenary Dinner, 166
Shelley, Percy Bysshe, 3, 9, 10
Shield, James, 63
Shillitoe, Thomas, Quaker, Missionary and Vegetarian, 51
Simpson, James, 25, 35, 39, 42, 44, 73
Slatter, Henry, Death of, 181
Slee, Sergeant-Major, Death of, 166
Smith, John, of Malton, 29, 72
Smith, James, 39
Smith, W. G., 39
Society, Meeting in 1849 to form a London Vegetarian, 32
Societies, Local, formed throughout the Country, 35
Societies, Vegetarian, Local:—
 Northern Heights, 143
 Brighton, 146
 Irish, 146
 Sheffield, 146
 Portsmouth, 146
 West Ham, 160
 London Auxiliary, Vegetarian Society, 108, 111
 London Vegetarian Society, 111, 112
 Dietetic Reform, 76, 77
 Diet Reform, 76
Spencer, Speech of, at Formation of Vegetarian Society, 29
Spurgeon, Rev. C. H., His Experience of Vegetarian Diet, 116

Temple, Archbishop, Deprecates Plain Living, 117
Temperance Reformers and Vegetarian Society, 65
Theatrical Profession and Vegetarianism, 136
Thompson, Sir Henry, on Food, 61, 85
Tolstoi, Count Lyof N., 130
Truth and Mr. A. F. Hills, 167

Vegetarian Society (original), 22; First Annual Meeting, 29; Criticised by *Punch*, 31; Invited to Vegetarian Congress at New York, 32; Second Annual Meeting, 33; Statistics in 1849, 33; Ninth Annual Meeting, 42; Twentieth Annual Meeting, 52; Statistics in 1866, 57; Suggested Alteration of Name, 74; Statistics, 75; Relations with N.F.R.S., 81; Amalgamation with N.F.R.S., 108; Relations with Vegetarian Federal Union, 148; Jubilee Meetings, 180, 184
Vegetarian Federal Union and Local Societies, 140; Formation, 142; Congress at Chicago, 142; Congress in London, 183
Vegetarian Iron Workers, 160
Vegetarians and Life Assurance Policies, 43
Vegetarianism and Temperance, 64
Vegetarianism and Medical Profession, 85
Vegetarianism and Muscular Strength, 152
Vegetarian Review and *Vegetarian Messenger* Amalgamated, 170, 186
Vincent, Henry, 52
Virchow, Prof., on Killing Animals for Food, 63

Wagner, Richard, a Vegetarian, 85
Walking Competition (Berlin to Vienna), 156
Wallace, Joseph, and Prof. Huxley, 132
Wallace, Mrs. C. L. H., 77, 132, 134
Wallace System in Treating Disease, 134
Ward, W. Gibson, 16, 62, 74
Ward, Mrs. Humphrey, and Vegetarianism, 166
Warman, Speech at Formation of Vegetarian Society, 24
Wesley, Rev. John, a Vegetarian, 3
Weston, E. P. (Pedestrian), 100
Wielobycki, Dr., 86
Williams, Howard, M.A., 89
Wilson, William, 33
Women's Vegetarian Union, 169
Wood, J. Newton, 91
Wright, John, 33
Wright, W. M., 95

Yates, May, 82

INDEX TO ILLUSTRATIONS.

A.

Ablett, Mr. John 178
Address to Sir Isaac Pitman .. 168
Anderson, Martha J. 48
Andrew, Mr. and Mrs. Abel .. 170
Alcott, Dr. W. A. 17
Alcott, Miss M. A. 21
Alcott, Mrs. P. L. 32
Alcott, Mrs. W. P. 21
Alcott, Rev. W. P. 21
Axon, Mr. W. E. A. .. 149-165

B.

Baillie, Mr. Edmund J. .. 90
Baltzer, Edward 50
Barclay, Mr. John 159
Barker, Mr. T. H. 43
Beard, Mr. Sidney H... .. 167
Bell, Mr. Ernest 135
Birtwell, Mrs. S. A. 184
Bocker, Miss Anne 173
Booth, "General" 119
Booth, Mrs. Bramwell.. .. 115
Boult, Mrs. F. L. 169
Boyle, Mr. Dorrington .. 146
Braby, Mr. Alfred 74
Brotherton, Mr. Joseph .. 19
Bryning, Mr. H. E. .. 153, 161
Burns, Mr. James 51

C.

Caird, Mrs. Mona 118
Chapman, Mr. W. H. 100
Chicago Exhibition, 1893 .. 142
Church (Bible Christian), Park Avenue, Philadelphia, U.S.A. 34
Church (Bible Christian), Third Street, Philadelphia, U.S.A. 34
Church (Bible Christian), Salford, in Dr. Cowherd's time 13
Church (Bible Christian), Salford, 1897 38
Clark, Mr. Ernest C. 149
Clark, Rev. James 38
Clubb, Rev. H. S. 56
Collier, Mr. Edwin 59
Collyns, Rev. C. H. 73
Cornaro 2
Couchman, Mr. Wm. 52
Cowherd, Rev. Dr. Wm. .. 13
Crafts, Miss K. A. 27
Crafts, Mrs. Phœbe 27
Crafts, Miss Phœbe 27
Crafts, Mr. Wm. M. 27
Cunliffe, Mr. John 35
Cycling & Rambling Club 136,151

D.

D'Albert, Eugen 124
Davie, Mr. John 30
Delegates at Vegetarian Congress at Brighton, 1894 .. 121
Delegates (Vegetarian) at World's Fair, Chicago, 1893 140
Densmore, Dr. Emmet .. 94
Densmore, Mrs. Helen .. 94
Doremus, Mr. F. P. 78
Dornbusch, Mr. Geo. 33
Dusenbury, Frances L. .. 147

E.

Evans, Elder 54
Evans, "Wal." 155

F.

Farrar, Dean 117
Farrington, Miss 138
Farrington, Mr. W. M. .. 138
Fehlauer, Dr. Carl 90
Fischer, Mr. A. J. L. 82
Forster, Professor Paul .. 124
Forward, Mr. C. W. .. 92-181
Foxcroft, Mr. Peter 49
Fry, Mr. Henry.. 41

G.

Garibaldi, Giuseppe 58
Gaskill, Mr. James 23
Glendinning, Mr. A. 101
Graham, Sylvester 19
Greeley, Horace 17
Groom-Napier, Mr. C. O. .. 66

H.

Hahn, Theodore 17
Hanson, Mr. T. Anderson .. 109
Harrison, Mr. Fred. 170
Harrison, Mr. William .. 98
Harrison, Mrs. William .. 98
Harvey, Alderman 14
Haughton, Mr. James.. .. 70
Hering, Herr Ernst 50
Herron, Mr. James 118
Hills, Mr. Arnold F. .. 91-179
Holbrook, Dr. M. L. 60
Holborn Restaurant Dinner .. 180
Horsell, Mr. Wm. 19
Howard, John 4
Hoyle, Mr. Wm. 30

I.

Iron Puddlers at work.. .. 150

J.

Jackson, Dr. James C. .. 60
Jeffrey, Mr. W... 133
Johnson, Adelaide 147

K.

Kalisch, Lilli Lehmann .. 124
Kellogg, Dr. J. H. 187
Kerr, Dr. Norman 65
Knight, Mr. Joseph 164

L.

Lambe, Dr. Wm. 25
Le-Favre, Mrs. Carrica .. 147
Lees, Dr. F. R. 40
Light, Mr. H. 161
Lindsay, Miss B. 89
Livesey, Mr. Joseph 65

M.

Magazines, some Vegetarian 88
Maitland, Mr. Edward .. 96
Malins, Mr. Joseph 67
Mann, Mr. Seth Hunt .. 41
Manning, Mr. W. S. 110
Mayor, Professor J. E. B. .. 80
Memorial Hall, The London .. 114
Metcalfe, Rev. William .. 12
Monk, Rev. W. J. 82
Monkhams, Views of 177, 179, 182
Monument at Joseph Brotherton's Grave 36
Mottram, Rev. Wm. 65
Mussey, Dr. R. D. 60

N.

Nayler, Mr. and Mrs. John and Children 138
Newman, Professor F. W. .. 47
Nichols, Mrs. 45
Nichols, Dr. T. L. 45
Nicholson, Miss F. 115
Nickels, H. J. 157
Nickels, "Sid." 156
Northwood Villa, Ramsgate (exterior) .. Frontispiece
Northwood Villa, Ramsgate (interior) .. Frontispiece

O.

O'Callaghan, Mr. R. E. .. 81
Oldfield, Mr. Josiah 148
Osborn, Mr. Henry J. 93
Osborne Castle 172

P.

Paget, Lady 113
Palliser, Miss Esther 132
Parrott, Mr. James 183
Parsley, Mr. J. 157-159
Pengelly, Mr. J. Isaac 130
Phillips, Alderman H. .. 116
Pitman, Mr. Isaac 12

Plimsoll, Mr. Samuel 118
Purdon, Dr. Henry S. .. 123

Q.

Queen, H.M. The 174

R.

Ramsgate, Town of, from the Sea 22
Raper, Mr. J. H. 67
Reid, Mr. Robert 106
Restaurants (Vegetarian), Map of, in London 102
Restaurants (Vegetarian), in London :—
The "Apple Tree" 103
The "Central" .. 106
The "Ideal" 2 views 104
St. George's Cafe .. 105
Richardson, Sir Benjamin Ward 67
Richardson, Major T. W. .. 76
Richardson, Mr. E. W. .. 100
Roberts, Elder 54

S.

Salsbury, Mr. James .. 39
Salt, Mr. Henry S. 95
Sanitarium (Dr. Kellogg's), Michigan 143
Seefeld, Herr Von 61
Semple, Mr. Robert 145
Seneca 1
Shakers, group of 54
Shakers, Village, U.S.A. .. 48
Sharp, H. and Son 157
Shelley, Percy Byshsse .. 2
Sibthorpe, Mrs. 115
Sidey, Mr. C. A. 155
Simpson, Mr. James 25
Skinner, Mr. J. Martin .. 169
Slatter, Mr. W. 145
Smith, Mr. John 14
Steam Hammer at Work .. 150
Sutton, Mr. A. J. 63

T.

Tennyson, Alfred 129
Testimonial to Mr. Hills .. 185
Theobald, Mr. William .. 123
Thompson, Sir Henry .. 86
Tolstoi, Count Lyof N. .. 131
Trall, Dr. R. T. 12

V.

Vegetarian Dinner at Holborn Restaurant, 1897 .. 179
V.F.U. stall at World's Fair, Chicago, 1893 144

W.

Wade, Mr. G. C. 145
Wagner, Richard 85
Walker, Rev. R. Bailey .. 62
Walker, E. Parker 153
Wallace, Mrs. C. L. H. .. 163
Wallace, Dr. Joseph 134
Ward, Mrs. Humphrey .. 166
Ward, Mr. W. Gibson 15
Water-cure Establishment (Dr. Tralls) in U.S.A. 20
Watts, Mr. C. Goddard .. 153
Weilhauser, Mr. Emil .. 12
White, Eldress Anna 48
Wielobycki, Dr. Severin .. 77
Williams, Mr. Howard .. 89
Wood, Mr. J. Newton 95
Wright, Rev. Joseph 17
Wyatt, Mr. A. R. 155

Y.

Yates, Miss May 83





